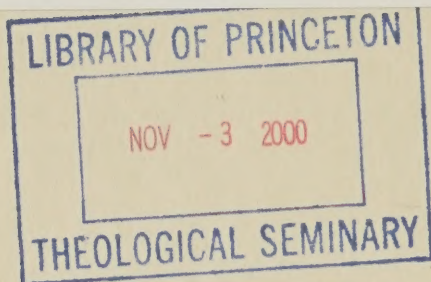


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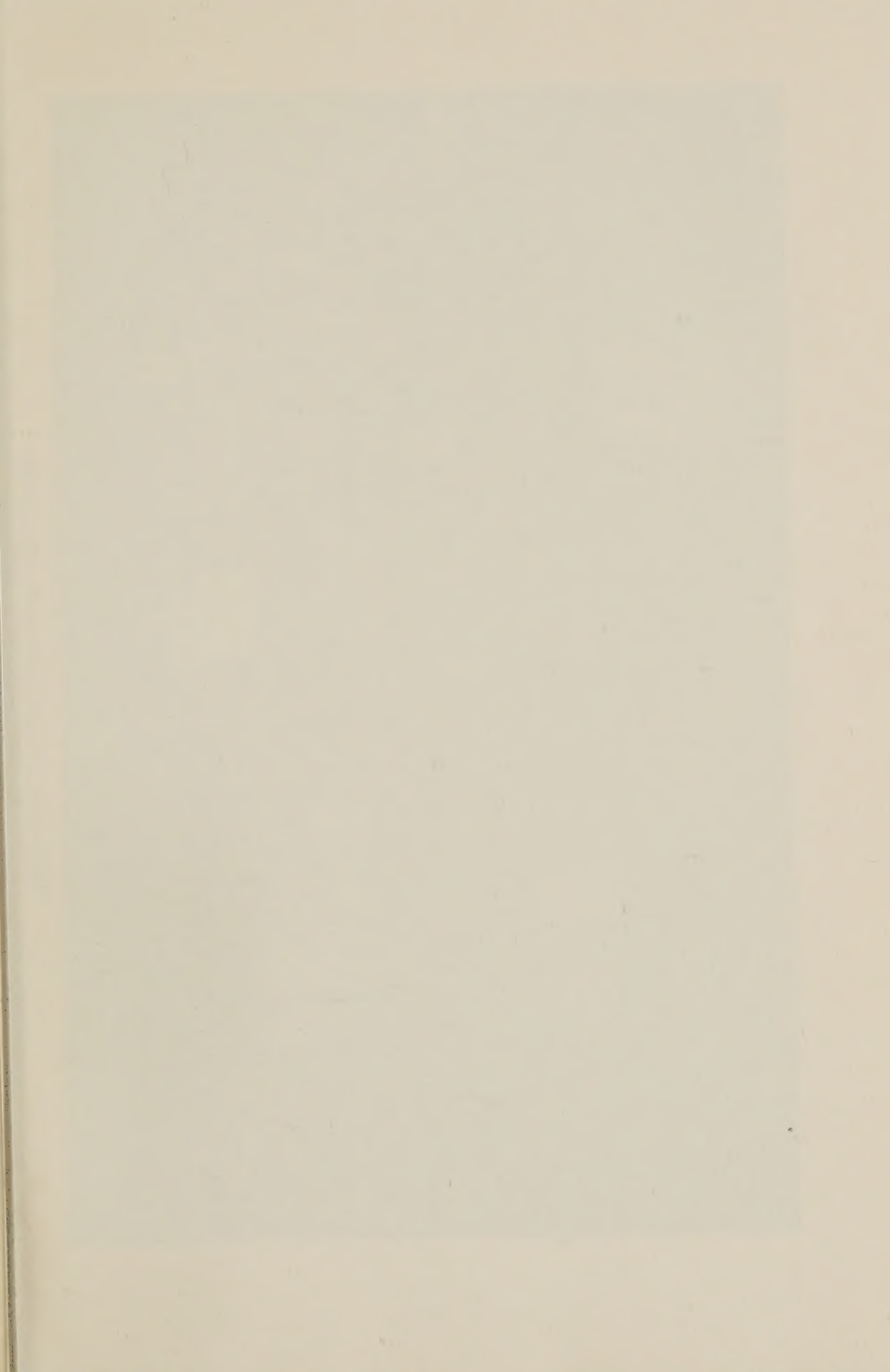
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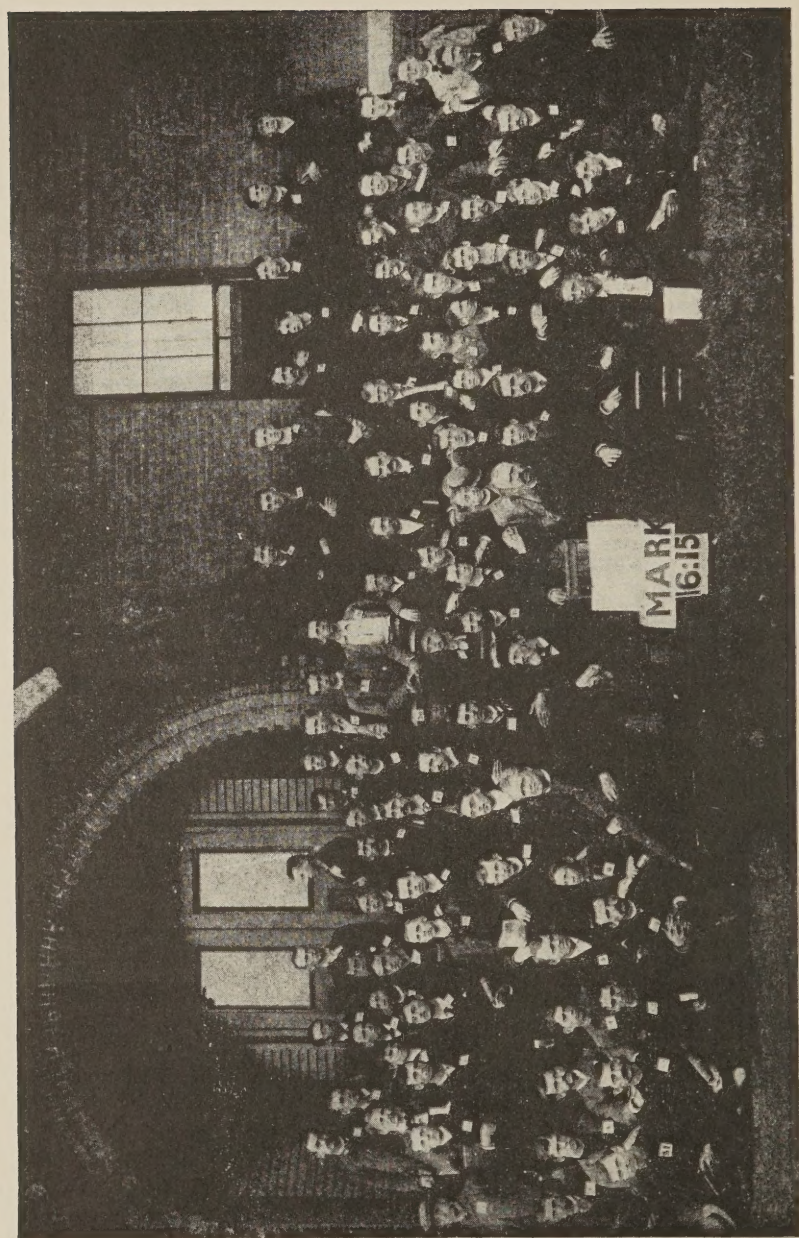


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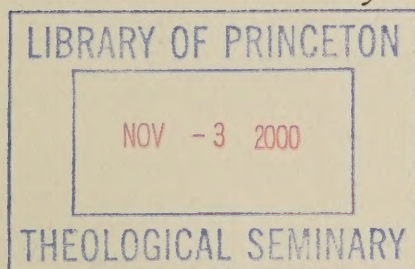




"THE MOUNT HERMON ONE HUNDRED"

John R. Mott
ARCHITECT OF
CO-OPERATION and UNITY

by GALEN M. FISHER



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National Board of Young Men's Christian Associations

IN MEMORY OF
LEILA WHITE MOTT
FOR SIXTY-ONE YEARS
COMRADE, COUNSELOR, INSPIRER
AND TRAVELING COMPANION
OF HER HUSBAND, JOHN R. MOTT,
IN SERVICE FOR THE KINGDOM
THROUGHOUT THE WORLD

distinctive contribution—some early, some late, others over a long period; some ecclesiastical, others laical, some theological, others organizational.

In pioneering the laying of the foundations of the modern movement for Christian understanding, co-operation, and unity, one of Dr. Mott's significant contributions was to demonstrate the value of the principle of federating *national organizations*, in contrast with a union of *individuals* which had been adopted by the Evangelical Alliance. The world-wide federation of national organizations had been achieved, to be sure, as early as 1855, by the World Alliance of Young Men's Christian Associations. That, however, was a lay organization, as was also the World's Student Christian Federation, which Mott was instrumental in forming in 1895. Then in 1921, he took the lead in forming a semiecclesiastical organization, the International Missionary Council. Significant as was the technique of federation, a more vital contribution by Mott to the ecumenical movement was his vigorous advocacy and promotion of co-operation, fellowship, and unity among both denominations and confessions. It is with the latter that this volume is chiefly concerned. Accordingly, it seems fitting to entitle it *John R. Mott: Architect of Co-operation and Unity*.

A definitive appraisal of Mott's contribution to the movement must await the verdict of time. The writer has been chary of making an appraisal himself, but he has quoted the judgments of not a few persons who are well qualified to make at least a tentative appraisal of his contribution. Yet these persons would doubtless wish to state that they had simply borne testimony on the basis of their own experience and knowledge, and with no intention of anticipating the cold verdict of history. It should hardly be necessary to add that this volume is not a full-length biography of Dr. Mott nor a history of the ecumenical movement, although such fresh materials as it contains may be of value sometime for both these purposes.

The varied sources tapped for the study will be evident in the text. Prominent among them have been Dr. Mott's published works, especially the six volumes entitled, *Addresses and Papers of John R. Mott*, and *John R. Mott: World Citizen*, written by Basil

Mathews twenty years ago. William Richey Hogg's *Ecumenical Foundations* is an invaluable source book. Significant statements were secured by the writer from about one hundred persons of many nationalities concerning Mott's influence upon them, and their estimate of his contributions to the ecumenical movement. In addition, letters in Dr. Mott's files from a much larger number of persons were examined for relevant material. Copious extracts from the statements and from a few of the letters have been introduced in the text, since they constitute revealing material which might otherwise be lost. For similar reasons, quotations have been made from the numerous addresses and messages pertaining to the bestowal on Dr. Mott of the Nobel Peace Prize. And finally, his private notes and oral recollections have yielded intimate side-lights on his career. The writers of the statements were expressly asked for confidential critical comments on Mott's work and personality, as they bore on the ecumenical movement, and all such comments have been incorporated in the text. Although the manuscript was read by Dr. Mott, he has made no suggestion for toning down criticisms.

The term "ecumenical movement" has become so common as hardly to need definition, but it may be well to say that it is herein used to mean the world-wide trends and endeavors in modern times among Christians of various confessions toward fraternal understanding, appreciation, co-operation, and unity in both the ecclesiastical and nonecclesiastical aspects of their life. The more precise definition adopted by the Committee on the History of the Ecumenical Movement is this: "The ecumenical movement is held to cover those aspects of Church History concerned: (a) with the bringing of [individual] Christians of different Churches together for co-operation; (b) with the bringing of different Churches as such together for purposes of co-operation; (c) with the bringing of different Churches into union."

From the ecclesiastical viewpoint, the World Council of Churches represents the highest point thus far reached. From the nonecclesiastical viewpoint, the World's Student Christian Federation and the World Alliance of Young Men's Christian Associations and the World's Young Women's Christian Association are

noteworthy embodiments of the ecumenical spirit. The International Missionary Council may be looked upon as being a blending of the two viewpoints, and as an invaluable bridge between the older and the younger Christian Churches of the world.

Although this volume is concerned primarily with the past, it would misrepresent Dr. Mott's characteristic forward-looking attitude if it did not arouse its readers, especially those of the younger generation, to realize that the movement toward Christian unity is only well begun, and that they, as soldiers of the Commander who prayed "that they may all be one," should hear and heed his "Forward, march!"

The author has been privileged from his youth to look to Dr. Mott as counselor, leader, and friend, and it has therefore called for no little restraint to prevent the roseate glasses of affection from coloring the picture herein drawn, but he has endeavored to emulate the example of Marco Polo, who said of his Book: "We shall set down things seen as seen, and things heard as heard only, so that no jot of falsehood may mar the truth of our Book, and that all who read it may put full faith in the truth of all its contents."

G. M. F.

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Global-Mindedness

"The field is the world."—MATTHEW 13:38

The adage, "The boy is father of the man," finds confirmation in the case of Mott, for when he was eleven years old his parents took him to the Centennial Exposition and there bought him a small globe of the world. There were little holes all over it, one in each country, and in each hole was the proper national flag. This fascinated young John so keenly that he learned by heart all the flags and countries, little knowing that one day he would see each flag flying in its own capital.¹

St. Paul journeyed over most of the then known world, but that was only the Mediterranean basin. Xavier preached in southern and eastern Asia. John Wesley declared, "The world is my parish," but he actually went abroad only to the American colonies and central Europe. Livingstone made the Dark Continent his parish. More recently, there have been many widely traveled missionaries and evangelists, such as Hudson Taylor, Bishop Thoburn, Kagawa, Stanley Jones, Sherwood Eddy, T. Z. Koo, Frank Laubach, and Albert Schweitzer, but no religious leader in all history has equaled the geographic scope and time-span of Mott's service. Bishop Arthur J. Moore writes, "My service for the Church has taken me to the ends of the earth, but I have not gone to any spot, however remote, without finding many evidences of Dr. Mott's magnificent leadership." And another friend, Bishop W. W. Peele, says: "He never speaks without speaking in terms of world movements, and showing an interest in all the peoples of the world,

¹ Basil Mathews, *John R. Mott: World Citizen*, p. 439.

without race, national, or social discrimination. He is in every way a world citizen and thinks and acts in world terms."

Dr. Mott himself has tersely defined two of his dominant motifs. The first may be termed his world-view, which he phrased with simplicity and force upon consenting to undertake the arduous task of organizing National Continuation Committees preparatory to formation of the International Missionary Council. He said, "From 1886, when I had a vision of the world as Christ sees it, I have made every decision in the light of the whole world." The second was uttered in his response to the citation for the Nobel Peace Prize, "My life might be summed up as an earnest and undiscourageable effort to weave together all nations, all races, and all religious communions in friendliness, in fellowship, and in co-operation." The global-mindedness of both these declarations stands in bold relief.

From among many confirmations by Mott of these declarations, a few may fitly be cited. The earliest was his strong advocacy of the watchword of the Student Volunteer Movement for Foreign Missions, "The Evangelization of the World in This Generation." For example, in a pamphlet written in 1892 we find: "The watch-cry does not mean the conversion, or the Christianization, or the civilization of the world. . . . It does mean that the Christians of this generation are to give every person of this age an opportunity to accept Jesus Christ."²

Dr. Mott's countless journeys to all parts of the world have both evidenced and quickened his world-mindedness. After covering the United States and Canada with a network of tours to colleges during the years 1888-91, he made his first trip to Europe in 1891, and since then has visited Europe at least once annually, with few exceptions, and has gone to 83 countries in all the continents, traveling some two million miles. So world-conscious is Mott that it is quite natural for him to begin an address with the phrase, "On my last world journey, save one." His actual round-the-world journeys have numbered four, the first having been to organize student movements in Asia and Australasia to be affiliated with the newly born World's Student Christian Federation.

² Mott, *Addresses and Papers of John R. Mott*, I, p. 18.

That was in 1895-97. The second was in 1901-02, to hold evangelistic meetings among the students of southern and eastern Asia. The third, in 1912-13, was for the formation of Continuation Committees to fulfill the mandate of the Edinburgh Missionary Conference. And the fourth, in 1928-29, was to give effect to the spirit and findings of the Jerusalem Missionary Conference of 1928. That these incessant journeys are far from being pleasure junkets is indicated by an anecdote told by Mott's associate, Luther D. Wishard, to illustrate what a poor sailor Mott was. Said Wishard: "He assured me solemnly, once on the North Sea—and he was in no jesting mood at the time—that he now fully understood how safe England had been from the designs of Napoleon."³

It is impressive to note that nearly all Mott's journeys have been undertaken in behalf of world organizations or causes. Foremost among them have been the World's Student Christian Federation, the International Committee (United States and Canada) and the World's Committee of the Young Men's Christian Associations, the International Missionary Council, the War Work for the Allied Forces in both World Wars, and the World Council of Churches. It is surprising to discover that the emergence of world-wide strategy in Mott's thinking occurred as early as his twenty-second year, when, as president of Cornell University Christian Association, in his undergraduate days, he wrote in his December 1887 annual report:

One other fact crowds in upon us as we survey the religious work of American colleges. The energies of the Cornell University Christian Association have been confined to its own development. In a great measure this has been necessary; but it must be no longer self-centered. Now that it has done a good work for Cornell, it must begin to reach out and touch the outside world. God grant that Cornell may give birth to some religious movement that will influence the world—just as the Intercollegiate Y.M.C.A. Movement, originated by our Princeton brothers, is the most potent religious factor in American colleges today, or as the American Foreign Mission Movement, which took its rise among a few young men by that old haystack at Williams College, is lifting every fallen nation on the globe. [Obviously, a

³ Mathews, *op. cit.*, p. 131.

foreshadowing of the World's Student Christian Federation, formed in 1895.]⁴

Mott's absorbing concern for the global extension of Christianity is likewise shown by the titles of his published books, addresses, and papers, whose number is legion. The very first volume from his pen was *Strategic Points in the World's Conquest*, 1897. Then followed at intervals of a few years six more books in which the word "World" forms a part of every title, and several more, which deal with world-wide Christianity, even though "World" does not appear in their titles. An equal number of pamphlets by him, dealing with similar subjects, were issued during the same period. His insatiable ambition to plant the flag of his divine Sovereign on new territories was aptly described by Woodrow Wilson, when, as president of Princeton University, he bestowed the degree of Doctor of Laws on Mott and described him as "a traveler over four continents in search of room for work."

If any further evidence of Dr. Mott's global-mindedness were needed, it is at hand in letters written by five friends and associates.

Dr. Charles W. Gilkey, Dean Emeritus of the Chapel, University of Chicago:

Ever since my undergraduate days at Harvard fifty years ago, Dr. Mott has been a dynamic influence in my own life toward wider horizons and deeper convictions. I can still hear him saying to us younger men, "Keep your eye on the ends of the earth"; and the tragic events of the years since then have given added weight to that characteristic utterance of a great Christian statesman.

Henri Johannot of Switzerland, secretary of the World's Committee of the Y.M.C.A.'s:

What impressed me most in Mott's approach to international problems was his great vision of the world and of the power of God adequately to change it. After picturing the world situation and the problems of the Churches and the Missionary Movement, he affirmed his conviction that the only solution was in Jesus Christ. . . . It moved me deeply.

⁴ *Addresses and Papers*, III, p. 24.

Murray G. Brooks, of Canada, fraternal secretary of the Y.M.C.A. in Ceylon:

Whoever thinks of Mott as a great executive, a master organizer, or the archetype of the efficient American businessman misses the main point about him. Basically, Mott is a humble servant of his Lord. He sees himself as an instrument for one purpose and one only: to enlarge throughout the world the Kingdom of Christ. His devotion is absolute. His consuming ambition is to "make Jesus King," in individual and universal terms.

Harry N. Holmes, of Australia and America:

Mott's was always a global conception of Christianity. Every movement that felt his creative and kindling power was world encircling.

Bishop John M. Springer, fifty years missionary in Africa:

Take Mott and his work and achievements off the skyline of the world during these past sixty years and you leave there a great gap.

Although the facts and opinions thus far adduced may suffice to prove that Dr. Mott has been global in outlook, purposes, and strategy, it will require the remainder of this volume to present the evidence as to the range of his activity and influence, and, more especially, as to his distinctive contributions to international Christian co-operation and unity. Without meaning to anticipate or prejudice the reader's ultimate conclusion, it may be provocative to quote two architects of ecumenicity, Professor Lootfy Levonian of the Near East School of Theology and the Near East Christian Council, and Dr. Samuel McCrae Cavert, general secretary of the National Council of the Churches of Christ in the U.S.A.:

Dr. Mott has certainly rendered great service in the training of leaders, creating religious organizations, cultivating friendship with the Eastern Orthodox Church, and raising large sums for all these projects. Without his planning and support, National Councils in Asia and Africa would have been impossible. . . . He has been the incarnation of the ecumenical spirit; a symbol which has been an example and a stimulant to many.

In my judgment, Dr. Mott and Archbishop Temple have been the two most creative leaders in the ecumenical movement in my life-

time. Dr. Mott's bold imagination and world-wide experience laid the foundations and the organizational structure. Archbishop Temple's theological and philosophical mind built thereon. They supplemented each other in an extraordinary way. Without Dr. Mott's pioneering work, however, in the Student Volunteer Movement, the Young Men's Christian Association, and the Edinburgh Conference of 1910 and the development of the International Missionary Council, the World Council of Churches—humanly speaking—could not have come into being.

The ecumenical movement, which has found its latest expression in the World Council of Churches, was generated most directly by the following movements or organizations, listed chronologically:

1. The interdenominational movement, embodied in the Evangelical Alliance, the Bible Societies, the Young Men's and Young Women's Christian Associations, and the Federal Council of Churches of Christ in America.
2. The Student Christian Movement, embodied in the World's Student Christian Federation, with its mobilization of the youth of many nations and races, united in an interconfessional fellowship.
3. The Foreign Missionary Movement, embodied in the International Missionary Council, with its central emphasis upon world-wide evangelism and formation of the younger churches.
4. The Christian Social Gospel Movement, embodied in the Universal Christian Council for Life and Work, with its concern for applying Christian principles to all social relations.
5. The Faith and Order Movement, with its emphasis upon those realities of Christian faith upon which nearly all confessions are agreed, with allowance for open-minded discussion of differences.

As Dr. Cavert has intimated, no one man has played a leading part in all these movements, although Dr. Mott has done so in most of them, as the remainder of this volume will show. Instead of treating the various movements and organizations in

historical detail, we shall consider them as tributaries through which Mott has enlarged the ecumenical river. The seven tributaries are: Interdenominationalism, Interconfessionalism, Internationalism, Interracialism, Missionary Expansion, Utilization of Money, Recruiting and Training Leaders. Two chapters deal with those personal characteristics of Dr. Mott which have had a favorable or unfavorable bearing on his achievements in the ecumenical field. Then follows an account of the service that he has begun to render as an "elder statesman," in the chapter on "Dr. Mott's Postgraduate Role." The closing chapter draws a contrast between Dr. Mott and the pre-eminent world missionary, St. Paul.

The Interdenominational Tributary

"To achieve unity one must have an affection for diversity."—ANDRÉ GIDE

Dr. Mott's early religious experiences foreshadowed rather remarkably the catholic inclusiveness of his lifework. Although he was reared in a Methodist home, he owed his conversion at the age of thirteen to a Quaker, who was the secretary of the Iowa State Committee of Young Men's Christian Associations.

During his student days at Upper Iowa University, he rose above narrow denominationalism when he defined one of the aims of the Alliance of Methodist Students as being "to study the Christian Church as a whole and so avoid narrowness."¹ Not long after, in addressing a Methodist audience, he warned them "to guard against thinking our own denomination is the only one of any note, but to have honor and reverence for all branches of the Holy Catholic Church."²

These admonitions for tolerance and catholicity addressed to his fellow Methodists might lead one to infer that he was only a lukewarm Methodist himself, but emphatic testimony to the contrary has come unsought from no less than four leaders of that Church, as the following brief extracts will show.

Bishop Ralph S. Cushman writes:

I have always been impressed by his loyalty to his own church—that in which he was raised. He has been a demonstration that it is possible for any one to be loyal to the fundamental principles of his

¹ Mathews, *John R. Mott: World Citizen*, p. 241.

² *Ibid.*, p. 50.

own communion and at the same time, to see clearly and as a whole, the Church of Christ.

Bishop G. Bromley Oxnam writes:

I am proud of the fact that Dr. Mott, with all of his ecumenical leadership, has never forgotten that he belongs to a Church, and that the Church is not only a world-Church and a national Church, but is also the Church of the local parish.

Bishop Ivan Lee Holt writes:

At the eighth Methodist Ecumenical Conference at Oxford in 1951 I turned to him again and again for advice and guidance. Many Methodists assisted in organizing the World Methodist Council there, at what may prove the most significant meeting of Methodists ever held, but it was his constant encouragement that brought to me and others the greatest inspiration.

Miss Elizabeth M. Lee, secretary of the Woman's Division of Christian Service of the Board of Missions and Church Extension:

Recently, while I was in Florida speaking, he asked me for an hour's talk to help bring him up to date on the Methodist Board of Missions (he had for the first time missed our annual meeting) on the report of the Survey Commission of the Church, and on the doings of the International Missionary Council. . . . At the uniting conference in Kansas City, he was chairman of the Committee on Missions, on which I worked with great interest. I was at that time much impressed with his understanding, his vision, his fairness.

Another index of his standing in his own denomination is the fact that he was requested to write the first mission study book issued after the union of the three bodies of American Methodism. It was published in 1939 as *Methodists United for Action*. Mott's deep concern that his own denomination should throw its energies into the ecumenical movement is shown by his pleading in the Preface to that volume that the United Church should heed "the summons to a great advance at home and abroad," and "above all, the call to the larger evangelism and to identification with the ecumenical movement." Again, the closing chapter is devoted entirely to "The Methodist Church and the Ecumenical Movement." Written, as this volume was, a decade before the formation of the World Council of Churches, it shows how habitually Mott

has linked loyalty to one's own denomination with interdenominational loyalty.

Dr. Mott has been prominently identified with four interdenominational and four interconfessional organizations tributary to the inclusive Christian stream. The former include three American-Canadian organizations: the Student Volunteer Movement for Foreign Missions, the Intercollegiate Young Men's Christian Association, and the general Y.M.C.A. Movement (although the Canadian and American Movements separated in 1925); and the world-wide International Missionary Council (I.M.C.). A purist might object to terming any of these organizations interdenominational, since not even the International Missionary Council is entirely subject to ecclesiastical control, but they are interdenominational in the sense that communicants of churches which acknowledge Jesus Christ as Lord and Savior control them, and in the case of the I.M.C., the control is mainly ecclesiastical. The four organizations whose constituents are interconfessional are the World's Student Christian Federation (W.S.C.F.); the Overseas or World Service work of the American-Canadian International Committee of the Y.M.C.A.'s; the World's Committee of the Y.M.C.A.'s; and the World Council of Churches. We shall now glance at Mott's part in each of the first three of these organizations in order to see how far he helped make them carriers of the germ-plasm of ecumenicity. The other five will be treated in later chapters.

At the Mt. Hermon Conference, in 1886, Mott was one of the one hundred charter members of the Student Volunteer Movement. Two years later the Movement was still unorganized, and Cleveland H. Dodge and other sympathetic observers, fearing that it might die, urged Mott (then Intercollegiate Y.M.C.A. secretary) to lead in organizing it. Mott did so, and was made the first chairman, a post which he continued to hold for twenty-seven years. He presided over its first ten quadrennial conventions and is the only man who has attended all but one of its seventeen conventions. He also conducted practically all the sessions for securing financial pledges from the delegates. Associates like Robert P. Wilder, Robert E. Speer, Sherwood Eddy, and many

others contributed greatly to the power of the Movement, but in the shaping of policies and in long-continued leadership it is generally acknowledged that Mott stood pre-eminent. Even a cursory analysis of the output of the Movement shows what a potent influence it has contributed to the ecumenical movement. Up to 1951, there were some 21,000 volunteers who had actually gone to posts in the foreign field, while thousands, who were detained at home by various obstacles, carried the Volunteer spirit into the ministry and other callings. Still further, it seems safe to assume that many thousands of delegates to the quadrennial conventions and student summer conferences who never became Volunteers were more or less impregnated with the ecumenical watchword, "The Evangelization of the World in This Generation."

Among the apostles of the world mission who have kindled the flame of missionary devotion in successive generations of students at Volunteer conventions and in the colleges, two stand pre-eminent, Robert E. Speer and John R. Mott. Speer moved men by his fervent eloquence, because it welled from the depths of a soul as Christlike as it was brilliant. Mott moved men by his combination of logical argument, daring challenge, and burning sincerity. Mrs. Murray G. Brooks, of Canada and Ceylon, has characterized the 1919 Des Moines Convention in these words: "Des Moines was the whole world gathered under the banner of S.V.M.—the world where Christ was uplifted by great men and women, and particularly, by Dr. Mott, whose vision and faith gathered all the scattered areas of life into a fearsome yet convincing whole, demanding a new kind of faith and action."

It should also be remembered that the Student Volunteer crusade soon spread among the students of Great Britain, Australasia, the Continent, South Africa, and even of Asia. Mott attended Volunteer conventions in several of these countries, and uttered there the same challenge as in North America—for consecrated volunteers to go to the firing line. It is striking to find how many of the veterans in the home churches as well as in the foreign mission field trace their definite dedication to some Volunteer

convention, and, specifically, to Dr. Mott. We quote here a few such testimonies.

Bishop J. Waskom Pickett of India, author of *Christian Mass Movements in India*:

My initial interest in becoming a foreign missionary was stimulated by college associates who had attended a Student Volunteer Convention. Dr. Mott had so impressed these men that they quoted him constantly and brought his books to my attention. Through them I became indebted to Dr. Mott. He became one of my heroes before I was out of college in 1907. I longed to meet him personally but did not have that privilege until I had been in India as a missionary for two years. He came here for the special purpose of organizing a National Christian Council and related provincial Christian Councils. I heard him speak twice and although I had expected much I was even more favorably impressed than I had expected to be. One immediate response I made to him was to organize a group of young men and women to study his books, particularly one entitled, *The Decisive Hour of Christian Missions*. In the class were six students of Lucknow Christian College. All six became intensely interested in Christian service and five of them later entered such service as ministers or teachers in Christian schools. To a degree attained by few persons Dr. Mott has developed the capacity to impart inspiration to others so strongly that they in turn are able to inspire their associates.

Surely few men have picked so many persons for tasks in which they have made notable contributions. One undoubted reason for this is that when Mott has chosen a man for an important job he has so inspired the man as to evoke his best effort and has so built up his personality as to strengthen him for later achievements.

Bishop John S. Springer of Africa:

Word was spread around the campus that John R. Mott would speak on "The Relation of Students to the Evangelization of the World." I attended the meeting. As we went out, I remarked to some students near me, "I am going to the Student Volunteer Convention at Detroit if I have to walk." I was among the students sent. Mott was, of course, at the convention, and chairman, and his personality was influential. There I signed the Declaration card. I attended the convention at Cleveland, again under the dominance of Mott. I subscribed for *The Intercollegian*, and Mott was influential there, and at the Y.M.C.A. summer conferences at Lake Geneva, Wisconsin, several of which I attended. His pamphlet on "The Morning Watch" led me to adopt, for life, the practice of an early time with the Bible.

E. Fay Campbell, formerly secretary of the Yale Christian Association, now with the Board of Christian Education of the Presbyterian Church in U.S.A.:

I joined the Student Volunteer Movement in my freshman year at Yale and ever since that time have been identified with the Movement. Of course the S.V.M. has meant Dr. Mott in my thinking.

Throughout my years as an undergraduate at New Haven, Dr. Mott and Dr. Robert E. Speer were a constant source of inspiration. Both of them preached repeatedly in Battell Chapel and spoke at student gatherings. From the very beginning, Dr. Mott stood for adventure, courage, and commitment. He never was afraid to tackle the impossible. We never thought of him as belonging to any one organization or denomination. Ken Latourette used to say he was the greatest missionary statesman since St. Paul. That would seem to characterize my thinking of him. I worked with him through the Student Y.M.C.A. and S.V.M. throughout my entire time at Yale, which was well over twenty years.

Bishop Paul B. Kern of Nashville Area:

While I was a student, the magnetic power of Mott's Christian appeal and his incisive presentation of world problems brought to my inquiring mind a breadth of outlook and a depth of Christian concern which no one else could quite have given at that time in my career. The daring dream which he had of winning the world for Christ in that generation appeared to many to be an expression of wild enthusiasm. In reality, it was sound world strategy. We simply did not have the faith to compass it or the spirit of obedience to meet it.

How Mott has used the Student Volunteer Movement to raise not only the numbers, but the quality of missionary recruits is well brought out by Miss Ruth Rouse:

Wherever he has gone, he has linked the National Student Movement with the missionary forces of the land. He has brought the universities into touch with the missionary boards and has made the missionary boards see that they must look to the universities for their supplies of recruits. There were countries and churches that never dreamt of seeking missionary recruits in the universities till the Student Volunteer Movement opened their eyes.³

From 1888 until 1915, Mott was concurrently chairman of the Student Volunteer Movement Executive Committee and chief

³ *John R. Mott: An Appreciation*, p. 6.

secretary of the American-Canadian Intercollegiate Y.M.C.A.'s. In those capacities he was largely responsible for making the two movements Siamese twins. In the Student Associations, the missionary committee was generally run by Volunteers and at all student conferences emphasis was laid on the world-field. In the city and railway Associations, the ecumenical emphasis was injected by the Foreign Department or World Service, of which Mott was also the driving force for forty years. The central place of the world mission in Mott's thinking is evidenced by his statement when he became general secretary of the whole American Y.M.C.A. Movement in 1915, in these words:

In discharging this new responsibility I shall have as a guiding principle to discover how the Association may render throughout the world the maximum service to the Kingdom of God, especially as expressed in the Christian Church.⁴

A later section of the same statement shows how Mott attempted to make the Associations a factor in the ecumenical movement by stipulating that he should "continue to be responsibly related" to the following interdenominational and international organizations:

Chairman Continuation Committee of the Edinburgh World Missionary Conference

General Secretary World's Student Christian Federation

Chairman of Council of North American Student Movement

Chairman Executive Committee Student Volunteer Movement

Member of Committee of Reference and Counsel of North American Foreign Mission Boards

Member of Board of Missionary Preparation

Member of Executive Committee of Laymen's Missionary Movement

Member of Administrative Council of the Federal Council of Churches of the U.S.A.

Member of China Medical Board of the Rockefeller Foundation

⁴ *Addresses and Papers*, III, p. 400.

Member of the Board of the Church Peace Union

Member of the Executive Committee of the World's Committee of the Young Men's Christian Association

One instance must here be mentioned where Mott is said to have failed to reconcile his adherence to interdenominational cooperation with his desire for organizational uniformity in the American Student Y.M.C.A. It will be recalled that when Mott was president of the Christian Association of Cornell University he treated Roman Catholics as full and equal members. Some years later, the Association became Cornell United Religious Work. The chief differences of the latter from the Association were that it included Jews as well as Christians as full members, and that it united the programs and personnel of all religious work among the students, including that of the university pastors connected with the denominations, as well as that done by students and faculty members. This United Work Plan won the backing of national denominational church officials so that they always consulted with the general secretary of the United Work before appointing a denominational university pastor. A veteran leader in the United Work writes that Mott never cordially accepted the Plan; that he "was slow to accept the practice of democratic interdenominational action. . . . He co-opted church leaders as individuals, not as official representatives; that is, he did not fully recognize the necessity and validity of responsible denominational action." The reason for his reluctance to do so, presumably, was that the Plan obtained at only two of the hundreds of colleges in the country, and was therefore a troublesome exception to the almost universal procedure followed by the Student Y.M.C.A.'s in their relations with the churches.

One of the outstanding contributions of the American Association Movement to the ecumenical movement has been the enlistment and training of an army of laymen to work together regardless of their denominational affiliations. They serve as committee and board members and group leaders, who numbered 185,081 in 1941, and 245,588 in 1951. Most of these laymen are conspicuously loyal to their own denominations, but find in the Association

a commanding opportunity to serve the whole Christian movement and promote its unity. Professor Walter M. Horton, writing of the midperiod of Mott's secretaryship, says:

The generation that fought the First World War was led to Christian commitment by a triumvirate of great lay leaders, continuators of the tradition of lay evangelism which formerly centered at Northfield in Dwight L. Moody. No one who went to student conferences or church mass meetings in those days could be in any doubt as to who the real leaders of American Christendom were. Their names were Mott, Speer, Eddy—the inevitable three to call upon when a Christian movement was to be launched or a national convention held.⁵

Mott took the lead in educating other laymen to look upon the world as their field and the living Christ as their Commander. Chapter Six gives many examples of both laymen and clergymen who credit Mott with exerting a dominant influence on their life-decision, but here we shall call attention to some of his other contributions to the laity. A leader in the Society of Friends, Professor Elton Trueblood, for example, declares:

For many years Mott has inspired me because he has, in his own career, bridged the gap not only between denominations but between the laity and the clergy. I have sought deliberately to increase the number who play his role.

David R. Porter, former headmaster of Mount Hermon School and senior secretary of the American Student Y.M.C.A.'s, writes:

The two or three occasions when I heard Mott speak during my student days, at Northfield Conference and at Oxford University, conditioned me to accept a position in Y.M.C.A. student work, instead of going to law school to prepare for some public service. . . . The opening of this specific opportunity in a new field of Christian work, for which new money had to be raised, was a service over and above what is usually comprehended in "recruiting" and "stimulating." From that time, I estimate as one of the chief human influences on me his example, and the many occasions when I have sat with him in committees and consultations in developing policies and programs of work among young laymen and students; also in many interviews in his offices or on trains, ships, and at home. His remarkable influence on me and many other laymen who participated in such

⁵ *Christianity Today*, p. 397.

consultations should be stressed, along with his writings and speeches. In my case, at least, they were of even greater significance.

The most original observation as to Mott's contribution to the laity has been made by Dr. Ethan T. Colton, in his volume recounting the forty-year-long services of the Young Men's Christian Associations in Russia and among Russian *émigrés* preceding World War II:

The Russian Orthodox Church has had revealed to it in the Y.M.C.A. a new way of collaboration between laity and clergy whereby the spiritual authority of the Church is fully recognized and the administrative authority of elected committees may be exercised with safety to the fundamentals. Understanding of the part that young laymen can have in relating the vision and faith of the Church to life has been reached in high and determining quarters and on a vast scale.⁶

Mott's part in this and other contributions to the Eastern Orthodox Churches was sometimes indirect, through his securing of the necessary financial means and the personnel, and partly direct, through his personal contacts and friendships with high ecclesiastics, as will appear more fully in the next chapter. Arthur H. Compton, chancellor of Washington University, is referring in part to this when he writes:

Mott's outlook . . . has embraced the world. . . . One agency through which he has worked has been the Young Men's Christian Association. . . . At a time when Christianity is challenged by communism, we are learning better to appreciate the significance of the work that this lay organization has done in many nations. . . . The free world owes a great debt of gratitude to the small group of men, among whom John R. Mott was a leader, who since the turn of the century have kept before the world a vision of what men may become as children of God.

Immense as were the contributions that Mott made to recruiting and training the lay arm of all the churches, almost as great was his own embodiment of what a consecrated layman could be.

Nothing could so magnify the dignity and importance of the Christian laity as the fact that Mott, a mere layman, was made a canon of

⁶ *Forty Years with the Russians*, p. 162.

the Anglican communion, a Doctor of Divinity of the Russian Orthodox Church, the Honorary President of the World Council of Churches, and the organizer and leader of the International Missionary Council.⁷

As early as 1893, three young laymen, Speer, Mott, and W. Henry Grant, stood out as leaders of co-operation among mission boards and helped create the Foreign Missions Conference of North America. Another layman, J. Campbell White, upon his return from Y.M.C.A. service in India, took the lead in forming the Laymen's Missionary Movement in 1906. Fred B. Smith, another Association secretary, together with Raymond Robins, led the Men and Religion Movement in 1911-13. To both of these nation-wide lay movements Mott gave hearty support; he also served for years on the Administrative Committee of the Federal Council of Churches in order to gear the Associations more closely with that outstanding embodiment of interdenominational co-operation. Through all these channels Mott made his influence felt in varying degrees toward mobilizing laymen for interdenominational co-operation and for the support of the world Christian mission.

As a minor seventh in this optimistic chord it should be pointed out that long before Mott resigned his post as general secretary of the American Y.M.C.A.'s in 1928 there had been a decline in the numbers of men joining the churches through Association influence and in Bible-study enrollment in the Associations. The long-time practice of city Associations to hold Sunday afternoon evangelistic meetings had also declined, although in recent years the plan of holding an annual Religious Emphasis Week in the colleges has been vigorously pushed by the Student Associations in co-operation with the churches.

These declines occurred, notwithstanding Mott's continual advocacy of both evangelism and Bible Study and also notwithstanding his consistent habit of conducting evangelistic campaigns among students each year. The fact that similar tendencies prevailed at the same time in the larger Protestant church bodies suggests that the root of the trouble lay beyond the reach of any

⁷ Observation made by an American commentator.

quick or conventional remedy, and beyond the influence of any single leader.

Another minor note was the Interchurch World Movement. This was an extremely ambitious effort to effect a great advance of the evangelical churches in the United States, both at home and abroad. It undertook during 1919 and 1920 to make comprehensive surveys of the needs and the demands for an advance on the part of all the co-operating denominations, and to raise huge funds to supply the personnel, buildings, and other facilities necessary to make the advance possible. For various reasons, few of the Movement's grandiose aims were realized, and in the mind of the general public, the Movement was a disastrous failure. Dr. Mott had a responsible, although not a dominant, part in the Movement. He had more than once declined to accept the chairmanship of the Executive Committee, but had finally consented to do so, on condition that he should be relieved early in March of 1920, in order that he might keep long-standing appointments to attend meetings in Europe and also to supervise the vast Y.M.C.A. services on behalf of the armed forces during demobilization and of the millions of prisoners of war after World War I.

The campaign to raise funds for the Movement was carried on after his departure for Europe, and its failure caused a storm of criticism against him and other leaders. A prominent editor of the American religious press, Dr. Howard B. Grose, without Mott's knowledge, wrote an article in his defense, extracts from which are as follows:

A report is being spread that Dr. Mott, seeing what was coming upon the Interchurch World Movement, ran away and left his fellow workers to meet the calamity as best they could, while he was at a safe distance in Europe. Nothing could be more unjust to Dr. Mott or further from the truth than such a statement. . . . The truth is that Dr. Mott has for twenty-five years made a visit to foreign lands every spring, called thither by his official duties in connection with the World Student Federation, the Edinburgh Continuation Committee (since 1910) with its conferences on world missions, the International Y.M.C.A., and other organizations. This year it was especially obligatory upon him to go because of the conditions created by the war, and the need to begin reconstruction along many lines. Knowing this,

he made it a condition of accepting the chairmanship of the Interchurch Executive Committee—which he did with great reluctance and only at the urgent desire of men whose opinions he could not disregard—that he should be relieved early in March, so that he might keep his foreign appointments, many of them made before the Interchurch program was initiated. This was clearly understood, so that it is in no sense true that he fled before coming disaster. He had no idea of disaster, or of an unsuccessful outcome of the campaign. His interest in the movement was deep, and he had done all in his power to secure a successful basis.

Before resigning, he prepared a detailed program of reorganization and possible service and accomplishment, if the Movement were to continue and establish for itself a place among useful agencies of denominational co-operation. This program was recognized as masterly in its review of the situation and its outlines for the future. . . . He was leaving at a time when all had been done except make the financial ingathering. In going away, Dr. Mott regretted the time, since he foresaw that it might lead to some criticism, but there was no alternative. . . . He went to four months of incessant and wearing work. . . . That his mission will be one of the most important and helpful of his life there is no doubt. Nothing that he could have done by remaining here would compare with it in importance.⁸

After his return from Europe Mott shouldered more than his share of responsibility for the financial difficulties of the Movement by securing some of the larger gifts required to meet its debts. Without attempting to absolve him entirely of responsibility for the basic miscalculations of the Movement, both in policy and in execution, it may be pointed out that the only comparable enterprise, namely, the United War Work Fund and the work supported by it, was organized and directed throughout by him and was concluded with a substantial surplus in the treasury.

The formation in 1951 of the National Council of the Churches of Christ in the United States was a long step forward in the federation of the Christian forces, for it embraced denominations whose total membership numbers some thirty-three millions, and included both home and foreign missionary boards. Although Dr. Mott took only a secondary part in consummating this Council, it is generally recognized that his achievements over the preceding

⁸ *The United Presbyterian*, June 24, 1920.

sixty years in promoting interdenominational and interconfessional youth movements and in recruiting men and women for professional Christian service went far to develop the climate and the leadership necessary to create the Council.

It is important to note that even though the interdenominational organizations we have discussed were organizationally national, yet in program and outlook their horizon was world-wide, in large part because of Mott's influence.

The Interconfessional Tributary

"God has foreseen something better for us, that apart from us they should not be made perfect."

—HEBREWS 11:40

"If we pray for the reunion of the Churches, we must walk toward each other, each going half way."

—ARCHBISHOP SERGIUS

Mott's first visit to Europe was in 1891 when he attended the World Conference of the Y.M.C.A. at Amsterdam. For three years he had been absorbed in his work as chief secretary of the American-Canadian Student Christian Movement and as chairman of the Student Volunteer Movement, but all the while his passion to bring about "a movement that will influence the world," as he said while a student at Cornell (see Chapter One, page 3) was burning within him. Accordingly, at Amsterdam he gathered a small group of the delegates to confer about forming a world-wide union of Christian students. In that group was a young Swedish scholar named Nathan Söderblom, who had met Mott at a Northfield Conference in 1890 (and later became Archbishop), and Dr. Karl Fries of Stockholm, who served for many years as president of the World's Student Christian Federation.

A similar vision had come to Luther D. Wishard, an older Student Y.M.C.A. secretary, who, as early as 1884, had written that Christian students in all lands should be united "in one world-wide movement whose purpose shall be *Christ for the Students of the World and the Students of the World for Christ.*"¹ For the four years 1888-92, Wishard traveled in Asia

¹ R. Rouse, *The W.S.C.F.*, p. 53.



THE WORLD MISSIONARY CONFERENCE, EDINBURGH, JUNE, 1910



ENLARGED MEETING OF THE INTERNATIONAL MISSIONARY COUNCIL,
MOUNT OF OLIVES, JERUSALEM, APRIL, 1928

and elsewhere holding conferences and forming Student Christian Associations. It needed Mott's organizing genius, however, to convert the vision into actuality. That conversion took place in August of 1895 in the organization at Vadstena, Sweden, of the World's Student Christian Federation. The Federation may be said to be the child of the five intercollegiate Christian organizations which were charter members, namely, those of Canada and the United States, Germany, Great Britain, Scandinavia, and the Student Christian Movement in Mission Lands. The membership of all these movements consisted entirely of Protestants or Evangelicals, but the founders, either consciously or unconsciously, so phrased the constitution adopted at Vadstena as to make membership interconfessional, so that any Eastern Orthodox national movement might apply for admission. It was, however, not until 1913 that the Russian Student Movement, consisting of both Orthodox and Evangelical communicants, was organized and admitted to the Federation. The vigorous efforts made by Mott and others to extend the Student Christian Movement in other Orthodox countries yielded only moderate results. Greater success attended his early efforts to draw Orthodox ecclesiastical leaders into the ecumenical movement, and as a prelude to our consideration of these efforts and their results, we present the opinions of several competent authorities as to the ecumenical service rendered by the World's Student Christian Federation and by Mott as its chief founder and leader.

Reverend Robert S. Bilheimer, program secretary in North America of the World Council of Churches:

If Dr. Mott had done nothing else, his work in establishing the World's Student Christian Federation would have been one of the most important single contributions to the modern ecumenical movement.

Mr. Hugh Martin, editor of the Student Christian Movement Press and formerly treasurer of the World's Student Christian Federation:

It would be impossible to exaggerate Mott's contribution to the W.S.C.F. Under God, he made it, more than any other single man..

In giving indispensable creative leadership here, he was doing a work that has paid dividends in the service of the Church in all fields.

Miss Winnifred Wygal, formerly national student secretary of the American Y.W.C.A., now adviser to *Intercollegian*:

As Dr. Visser t' Hooft says, the W.S.C.F. *was and is* the doorway to ecumenicism. I feel that the W.S.C.F. and the International Missionary Council, both of which owe their creation largely to Dr. Mott, more than any other organizations, brought to birth the World Council of Churches. Of course, I do not forget Bishop Brent, or Bishop Söderblom of Uppsala, or William Adams Brown, and William Temple and others—all of them striking figures in the ecumenical development.

Dr. William Adams Brown, in his volume, *Toward a United Church*, mentions three contributions to the ecumenical movement made by the Federation and by Dr. Mott. The first is in the production of ecumenical leaders:

But the greatest service which the World's Student Christian Federation has rendered to Christian unity is the friendship it has promoted among men and women who were after to become leaders in the world-wide interest of the Church. Miss Ruth Rouse, one of the earliest and most faithful workers in the student cause, has said that as she sat in her seat at the Oxford Conference of 1937, and looked about the room, there was scarcely one among the leaders whom she did not recognize as a fellow worker whom she had met at some earlier stage of her Federation activity. Of many examples it is sufficient to cite one. Among the students who used to attend the annual meetings of the British group was a young English rector named William Temple, who was afterward to become Archbishop of York, and later Archbishop of Canterbury. It was as one of the ushers of the Edinburgh Conference of 1910 that Temple first touched the ecumenical movement. But this was only the first of many similar contacts. More than once after he had come to his high place in ecumenical leadership he publicly acknowledged his debt to the student movement.²

The second is the principle of federation:

A further contributing factor has been the use of federation as a device for bringing about co-operation between denominations. . . . First used to co-ordinate the efforts of parallel groups of individuals, as in the case of the Evangelical Alliance and later in the World's

² William Adams Brown, *Toward a United Church* (Charles Scribner and Sons), p. 34.

Student Christian Federation, it was later found practicable in the relations of Churches.³

Nothing is more surprising in the story of Edinburgh Faith and Order Conference in 1937 than the extent to which fear of federation, which had been a dominant note at Lausanne, had disappeared. The change of attitude was shown most conspicuously in the fact that Dr. John R. Mott, who in his own person may be called an apostle of federation, was chosen chairman of the subcommittee which formulated the practical recommendations with which the report concluded.⁴ Those recommendations called for plans to form a World Council of Churches.

The third is the part taken by the World's Student Christian Federation, the Y.M.C.A., and the Y.W.C.A. in the World Christian Youth Congress at Amsterdam, which related the Christian Youth organizations more closely to the ecumenical movement of the churches. Dr. Mott's only direct relation to this Congress was as a speaker:

As a first step toward this more effective integration of the young people of the Churches in the ecumenical movement, it seemed desirable to hold a world conference which should include representatives of all the different Christian youth organizations, official and unofficial. After more than two years of preparation, this took place finally in Amsterdam in August, 1939, under the joint auspices of the Provisional Committee of the World Council of Churches, the World Alliance for the Promotion of Friendship Through the Churches, the World's Y.M.C.A., the World's Y.W.C.A., and the World's Student Christian Federation.⁵

It can be said without fear of contradiction that the Amsterdam Conference was the first completely representative international conference of Christian youth that had ever been held. It included large delegations both from China and Japan, countries which had already been at war for two years. While there was no direct representation from Germany, more than a dozen German students were present, having come as members of other national groups. The success of this conference was in large measure due to the immense labors and wise leadership of Edwin Espy, the young American who was its organizing secretary, and who is now executive secretary of the Student Y.M.C.A.'s of the United States.⁶

³ *Ibid.*, p. 35.

⁴ *Ibid.*, p. 117.

⁵ *Ibid.*, p. 160.

⁶ *Ibid.*, p. 160.

Among many effective utterances two especially made a deep impression. One by Dr. George MacLeod, the head of the Iona Community in Scotland, opened a new door into the possibility of an original approach to the application of Christian principles to contemporary social life. The other by Dr. John R. Mott on "Christians as Ambassadors" gave him the opportunity to share the fruit of his long experience in vital religion with this latest generation of students.⁷

Still another contribution to the ecumenical movement which was made by Dr. Mott as secretary, and later president, of the World's Student Christian Federation, was the respect and recognition shown by him to the Christian leaders of the Orient. A Japanese educator, Dr. K. Ibuka, was elected vice-president two years after the Federation was formed, and two Asiatics have served as traveling or regional secretaries. Furthermore, Mott was so eager that the Federation should occasionally hold its conferences in Asia that he raised the extra funds required to enable four of them to be held there—at Tokyo in 1907, Constantinople in 1911, Peking in 1922, and Mysore in 1928.

From his boyhood, Mott had enjoyed contacts with the Roman Catholic Church in his home town, but his first contact with the Eastern Churches was late in 1895, when he visited southeast Europe and the Levant to hold evangelistic meetings among students. His report letters about those areas, published in *Strategic Points in the World Conquest*, made references to the "corrupt" state of certain of the Eastern Churches. A few years later, however, after he had become personally acquainted with some of the Eastern Church leaders, and had studied the teachings and liturgies of those Churches, he came to understand their spiritual resources and always spoke of them with appreciation. Not only has he heartily approved, since that time, of including communicants of those churches as full members in both student and city Y.M.C.A.'s, but also, for many years, he has striven to draw the Eastern Orthodox churchmen into fellowship and co-operation with Christians of the West. The story of his efforts to that end bears so closely on the ecumenical theme that we shall tell it rather fully.

⁷ *Ibid.*, p. 161.

Dr. Mott's first contact with an Orthodox ecclesiastic was his meeting with Russian Archbishop Nicolai at Tokyo in 1897. Nicolai was a man of heroic mold, pioneer builder of the Orthodox Church in Japan, and, like Mott, eager to develop indigenous leadership. A warm friendship at once began between the two kindred spirits. In an address at the Great Sobor of the Russian Orthodox Church in 1917, Mott said, "On two of my visits to Japan I had the never-to-be-forgotten privilege of intimate association with the great Christian missionary and apostle, Archbishop Nicolai."

After Archbishop Nicolai's death early in the century, his successor, Archbishop Sergius, and Mott formed a friendship which has been deepened by Mott's repeated raising of funds for the Russian Orthodox Mission in Japan, especially for the rebuilding of the cathedral in Tokyo, after its partial destruction by the 1923 earthquake. In grateful recognition of that timely aid, the Archbishop arranged a sacred concert in the cathedral in Mott's honor in 1925, and, upon Mott's visit to Japan in 1935, the Archbishop penned this tribute:

Catholics and Protestants are not like oil and water; rather are they of a common nature, destined to fuse and become one flock under one Shepherd. If we pray for the reunion of the Churches, we must walk toward each other, each going half way. I always enjoy attending conferences and listening to Dr. Mott. . . . Living as he does in the atmosphere of Christ, he makes clear to us not only how to worship the Father, but also how to work as the Father does. I care not to what Church Dr. Mott belongs. He is a leader standing high above denominational lines. His addresses impress me deeply because they are based on the Word of God. He stands as a witness of living Christianity. Especially am I grateful that he visited us this year. I have heard too much of crises and war talk the last few years. Feeling rather lonely, I listened gladly to Dr. Mott, God's special messenger, the apostle of love and peace.

In recounting Mott's first contact with Orthodox Church leaders in Russia itself, Canon Tissington Tatlow begins by telling of the effect on Mott of acquaintance with the Anglo-Catholic leaders in England:

I took him (in 1900) to see the Archbishop of Canterbury (Dr. Davidson). He made a great impression on the Archbishop and their friendship was developed as the years went by. It was also the beginning of Mott's contact with the Church of England and its Catholic, rather than Protestant, character. What we now call the Anglo-Catholic element in the Church of England, but in Mott's early days was always referred to as the High Church section, widened Mott's point of view and caused him to realize the importance of the Catholic element in the Church.

Probably the most important contribution of Mott to the ecumenical movement was his bringing the Orthodox Churches into touch with the Church of the West. It came about in this way: he decided to pay his first visit to Russia in 1900. He had no contacts and he came to see me, as he often did, for advice. I told him that I thought the best man to help was the Bishop of London (Dr. Mandel Creighton). We went to see Creighton and found that he was greatly interested in hearing that Mott was about to visit Russia, and said that he certainly could help with introductions. Dr. Creighton had been in Russia himself previously, at the coronation of the Czar. He had three volumes in his possession, in English, which had been written to inform the Czarina, an English princess, of things Russian. He lent these volumes to Mott who found them a great help. He also gave Mott an introduction to the Procurator of the Holy Synod of the Orthodox Church, and Mott told me later that this introduction had been of the greatest possible service. After this, Mott followed up in various ways his contacts with the Orthodox Church. One of the reasons why he decided to suggest to the leaders of the World's Student Christian Federation that they should hold their conference in 1911 in Constantinople was that he hoped to secure the presence of a number of the leaders of the Orthodox Church. This was achieved.

Among the Orthodox ecclesiastics who attended was Dr. Germanos, the principal of the Orthodox Church Seminary on the Island of Halki in the Sea of Marmora. It was Dr. Germanos' first contact with the Church of the West. He came later on to the Faith and Order Movement preliminary conference at Geneva in 1920, and when the World Council of Churches was brought into being at Amsterdam in 1948, one of the five men appointed presidents was Archbishop Germanos. . . . There is no doubt that the action of Mott from 1900 onwards had very much to do with the decision of the Orthodox to take part in the World Conference on Faith and Order, and thus ally themselves with an important element of the ecumenical movement.

Referring to the same period, Miss Ruth Rouse writes:

When, in 1911, he approached so many Eastern Patriarchs, his deepest interest in their Churches was, I believe, as a possible factor in world evangelization, and I remember that his first approach to many of these Patriarchs was to ask them whether their Church could not launch a mission in China. In questioning whether his interest in union and reunion is as great as in co-operation, one is forced to qualification, as one always is, because of the glorious many-sidedness of his work and interests.

Dr. Mott interviewed high ecclesiastics in Russia itself in 1909 when he was holding great student evangelistic meetings there. Dr. George M. Day, then a Y.M.C.A. fraternal secretary in Russia, writes his recollection of those stirring days:

This American Methodist was just as much at home discussing plans for a "sobor" (council) with the Russian Orthodox Metropolitan of Moscow as he was in London talking over the details of the conference on Faith and Order with the Archbishop of Canterbury. How agile Mott was in hurdling the barriers of denominationalism, creed, color, race! To him the words of our Lord, "that they all may be one," were sacred, prophetic, vital! Other matters were of less moment, but the church universal was the goal he earnestly and confidently hoped to achieve.

Baron Paul Nicolay and I were with Dr. Mott when he conferred with the Metropolitan of St. Petersburg and his associates. Even through translation by Baron Nicolay, Mott's earnest words and vibrant spirit called forth a warm and gracious response from the Russian Orthodox hierarchy. Mott won their hearts and minds. Unfortunately, World War I soon put an end to whatever ecumenical plans might have developed from the Mott-Metropolitan conversations.

In 1917, after the entry of the United States into World War I, Dr. Mott visited Russia again, by appointment of President Wilson, as a member of the Root Mission, in order that he might deal with the Russian Orthodox Church leaders. Basil Mathews recounts some of the dramatic events of that visit:

Two extraordinary events that took place while he was in Russia on this mission marked an epoch in Dr. Mott's relations with the Orthodox Church. The Great Sobor of the Russian Orthodox Church was then in session in Moscow for the first time since 1682. The Great

Sobor was something more to the Russian Church than the General Assembly would be to the Presbyterian Church or the General Conference to Methodism, but it had been suppressed under the Czarist despotism. At this gathering in 1917, over 1,000 official delegates were present from every part of Russia. Dr. Mott was invited to address the whole gathering. To his joy, he found an old friend, a Russian priest from San Francisco, who proved to be an ideal interpreter. Again and again during his address of an hour's length the whole audience rose, this being a sign of approval. At the end they all rose, and having sung a hymn invoking the Holy Spirit, followed it with the famous Russian song, "Many Years."

A few days later, on returning to Petrograd, he was invited by the High Procurator to speak to the Commission of the Holy Synod itself. . . . After outlining the great achievements of the Eastern Church through the centuries, Dr. Mott spoke of the marvelous opportunities lying ahead of it and pointed out its grave difficulties. He then outlined certain characteristics of Western Christianity which in his judgment the Russian Church most needed. Anyone familiar with the remorseless, cruel and despotic rule in the Church of the famous High Procurator Pobiedonostzev, Lvov's predecessor, would find it difficult to believe that a Western layman could conceivably have been afforded these opportunities of direct penetration into the most august assemblies of the Russian Orthodox Church.

He returned to Moscow on July 4 to witness the election of the new metropolitan. At the end of this service, which profoundly moved Dr. Mott with the marvelous congregational singing of chants and responses, songs and hymns, he was led behind the altar with his colleague, Mr. Charles R. Crane, and presented with a priceless sacred icon taken from the Uspensky Cathedral, where it had been since the fourteenth century. This was the cathedral in which the Czars were crowned. The archpriest who presented the icon had a son in one of the prisoner-of-war camps in Germany who had repeatedly written of the helpfulness of the Young Men's Christian Association to the prisoners. Another extraordinary event was in the Kasan Cathedral in Petrograd where the archbishops administered the Holy Communion not only to the bishops and priests present, but to Dr. Mott and his colleagues.⁸

An illustration of Mott's eagerness to make available to all Young Men's Christian Associations the liturgical riches of the Eastern Churches is seen in the following digest of a letter which he wrote

⁸ Mathews, *John R. Mott: World Citizen*, pp. 252-3.

on May 25, 1931, to Athenagoras, then Archbishop of North and South America:

I am most thankful for your consenting to attend the World's Conference of the Young Men's Christian Associations at Cleveland, and to conduct a Worship Period. Please send us in English the text of the entire service, so that we can have it translated and printed in advance in French and German, as we did at the Helsingfors World Conference.

The depth of Mott's appreciation of the Russian and other Orthodox Churches is revealed in these extracts from an address delivered by him in Moscow:

What do I owe to Orthodoxy? (1) It has caused me to restudy the Holy Fathers and Councils of the Church. (2) I am also indebted to the great creeds. The Quakers have also a great reality and so has Karl Barth, but I go back to the Great Creeds that incorporate the intuition and certain knowledge of the early Christians. (3) I have found that the ritual, as well as the creeds, repays study. (4) Then I must speak of the music of the Orthodox Church. . . . There is something in this music that has been ennobled in the suffering countries of Orthodoxy. It would be sinful if it were not made available to other Christians. (5) The mystical and contemplative notes . . . are needed now in the West and especially in the Anglo-Saxon countries—fast-rushing, organizing, prone to magnify the human instrument. . . . It reveals reverence, a spirit of forgiveness, love, capacity for vicariousness, and the extraordinarily deep lessons of suffering.⁹

The War Work of the American Y.M.C.A.'s, under Mott's direction, was extended to the three million Russian prisoners of war and two million refugees, in co-operation with the American Relief Administration. During a famine Dr. Ethan Colton, then representing the Y.M.C.A. in Russia, furnished the Orthodox Patriarch with the foods canonically prescribed for Lent. The Association also had the Russian Church Service Book translated into English, published, and widely circulated, at a cost of \$25,000. All these services won such gratitude among many Russian Church leaders that ever since they have had a friendly feeling toward the Association and have well-nigh canonized Dr. Mott.

The postwar enterprises on behalf of one million or more Rus-

⁹ *Addresses and Papers*, VI, pp. 404-5 *passim*.

sian *émigrés*, which have been vigorously supported by Dr. Mott, have been significant in promoting closer relations between the Eastern and the Western Churches. Dr. Colton in a letter summarizes these enterprises as follows:

The Russian Student Movement—branches in Paris, Berlin, the Baltic and Balkan countries.

The Correspondence School that reaches literally all parts of the world and hundreds of enrollees.

The Theological Academy in Paris which is the base of a revitalized Orthodoxy. It has students from several Orthodox lands and already has 29 graduates behind the Iron Curtain.

Modern Religious Education, new in Russian Churches, with several adults brought to the U.S. for study and training; also a literature developed in this field.

The spread of Religious Education to other Orthodox Churches in Europe.

The best of Russian Christian scholars salvaged and supported for constructive writing and lectures, among them: Berdyaev, Bulgakov, Arseniev, Federov.

Russian Y.M.C.A. Press has issued 411 titles—the world's chief source in the religious and philosophical field in the Russian language. Many works have been translated into other languages.

On the Continent, close liaison relations have grown among the Church of England, Russian Church, and Y.M.C.A. and have spread to other Eastern Churches. A prominent result was the demonstration that there were resources to be exchanged between Orthodox and Evangelicals, apart from proselytizing. . . . A direct result is the presence of several Eastern Churches in the World Council of Churches.

As president of the World's Alliance of Y.M.C.A.'s, Dr. Mott took a prominent part in the "Unofficial Consultation of Leaders from Orthodox Churches with Leaders of the World's Alliance of Y.M.C.A.'s and of National Movements of Y.M.C.A.'s in Orthodox Countries at Sofia, 1928, Kephissia near Athens, 1930, and Bucharest, 1933." The result was agreement on forty-six "Objectives, Principles, and Programs of Y.M.C.A.'s in Orthodox Countries" which helped clear the way for Orthodox adhesion to the World Council of Churches by reducing the fear of Western proselytizing among Orthodox communicants. We reproduce only the most significant findings:

The Young Men's Christian Association in Orthodox countries aims to achieve the following objectives:

To co-operate with the Church in affording all young men and boys adequate opportunity to have personal experiences of Christ, and to communicate His spirit in their daily relationships.

The Association is not a Church, does not perform the sacramental functions of the Church, is not a substitute for the Church, but is a child of the Church, seeks to be of service to the Church, and declares its unswerving loyalty and faithfulness to the Church.

The Association Movements are nationally autonomous or independent, operating on the principles of self-government, self-support and self-propagation; as regards relationships to the Orthodox Churches, the Associations are autonomous or independent in the sense of the first and second paragraphs of the Sofia Consultation.

The Association is an organization in which all members of the Church, clergy or laymen, participate freely.

The Association develops loyal, efficient citizenship, but, as an organization, it is strictly nonpartisan and nonpolitical.

The matter of religious education is one of first-line importance in every field. It involves the growth of the inner spiritual life, the provision of religious knowledge, and the employment of the processes which ensure the possible development of a complete and truly Christian personality and society. Its ideal may be expressed in the language of the Holy Scripture, "The measure of the stature of the fullness of Christ." It requires on the part of teachers thorough preparation in pedagogy, religious psychology, and sociology, as well as knowledge and experience of the Christian faith. Among the most fruitful methods and means employed are religious services especially for youth, participation in the sacramental life of the Church, pilgrimages, study circles, brotherhoods, lectures, conferences, literature, and guiding youth to priests, pastors, and other recognized leaders for advice on spiritual matters.

In stated consultation with leaders of the Church, the officers and members of the Association should determine those plans and means which ensure on the part of the members of the Association (1) loyalty to the Church and its sacramental and other observances; (2) personal devotion to the work of the Church; (3) such personal example in life and (4) such devotional habits as will make prayer a great reality, and the study of the Holy Scriptures and the writings of the Fathers a perennial source of vital inspiration.

The Consultation recognizes with gratitude that the Y.M.C.A. affords an opportunity for Orthodox youth and its spiritual leaders to experience fellowship with Christians of the Western Churches for deeper mutual understanding and enrichment, and thus to share,

with the Young Women's Christian Association and World's Student Christian Federation, in the work of movements of ecumenic purpose, viz., the World Alliance for International Friendship Through the Churches, the International Christian Council for Life and Work, the Faith and Order Movement, and the International Missionary Council.

Lest the account of Mott's relations with the Eastern Churches create the impression that their federation with the West has been nearly completed, it is well to take to heart the warning of a British missionary leader who writes:

While Mott's personal contacts with certain leaders of the Eastern Orthodox Churches have been of very great value, it is difficult to estimate the effects of that influence upon the attitude of these churches to the ecumenical movement. It is probable that those sections of the Eastern Church which have associated themselves with the World Council of Churches have to some extent been influenced by Mott's relationships with Orthodox leaders; but it must be remembered that very large sections of the Orthodox community still remain outside the organized ecumenical movement and regard it with some suspicion as a Pan-Protestant organization.

The assurances quoted above as to the loyalty of the Y.M.C.A. to the Orthodox Churches gain pertinence in view of occasional criticism of Dr. Mott because he is thought to be primarily a Protestant. For example, a letter received from a well-informed European correspondent says that Mott's influence in his ecumenical relations has been somewhat jeopardized by his connection with American missionary bodies which have long attempted to win converts from the established churches of North Europe and the Eastern Orthodox and Coptic Churches. The substance of the letter is as follows:

Mott the Methodist and Mott the ecumenical leader must find advance together difficult. This is true, of course, of such many-sided organizations as the World Council of Churches, as well as of individuals like him. His position as a Methodist and an American missionary leader must embarrass him as an ecumenical leader, in relations with the churches of Europe and the Near East whose communicants are being proselytized by American missionaries. They feel aggrieved that millions of money have been spent by Baptist, Meth-

odist, and United Presbyterian missionaries to win converts from the Lutheran, Reformed, and Coptic churches.

It may properly be said that these compromising connections of Dr. Mott have apparently been far outweighed by his friendships with leaders of most of those churches and his many services to them. In order to gain authentic information on the issue, however, the writer approached representatives of some of those churches and missionary societies, with these results.

In an interview, Bishop Theodor Arvidson, Methodist missionary bishop in Scandinavia, said: "As far as Scandinavia is concerned, there is no ground whatever for the charge that Dr. Mott's influence and integrity have been compromised by his being at once a Methodist and an ecumenical advocate." Bishop Arvidson gave a detailed picture of the situation in Scandinavia in his report to the General Conference of the Methodist Church in April, 1952, from which we quote:

The Scandinavian countries are under the strong pressure of secularization. They are not Christian countries. . . . Our present Archbishop in Sweden, Dr. Yngve Brilioth, last year wrote a pastoral letter to his parishes. In this he does not only acknowledge the great importance of the free churches in Sweden to the cause of the Kingdom of God, but he also strongly appeals to the Free Church people to understand the situation for the State Church clergymen, and by understanding, also make possible a united evangelization of the country. He says the clergymen of his own Church do not quite understand the situation, namely, that we are living and working in a pagan country, and not in a Christian one. Sweden is a mission field, he says. In commenting on the Archbishop's pastoral letter, I took the liberty of stating in a daily paper that if the Archbishop has the same meaning for the word "evangelization" as we do have in the Free Churches, namely, to lead people into personal submission in faith to the Lord Jesus Christ, then we of certainty would have a united front with the State Church. He did not answer that question and properly could not. The State Church probably is stronger in educational work than in soul winning.

However, I am glad to testify that the word "ecumenical" is more than a word in the Scandinavian countries, and I want to acknowledge that the State Church and the Free Church leaders earnestly strive to do whatever they can do in common.

When we had our last annual conference in Uppsala in 1951,

the Archbishop came to our opening service with a most cordial word of welcome. . . . We had an opportunity to celebrate our anniversary in the Cathedral, and the farewell meeting in University Hall; but most significant of all, perhaps, was the fact that the Cathedral Church Council invited the entire Methodist Conference for lunch. . . . Archbishop Brilioth and his wife also partook, and he used the opportunity to praise the Methodist Church and its influence in Sweden. He said, in fact, that of all the churches in Sweden, the Methodist Church was the one which was most close to the Lutheran Church and her preaching of salvation through the grace of God.

In Sweden, the Evangelical Alliance includes all denominations from the Pentecostals to the State Church. The Bishop of the Methodist Church has the honor to be the chairman.

A high official of the United Lutheran Church in America writes:

I would prefer not to overstress any criticism of Dr. Mott. As for missions to Lutherans, we Lutherans have been accustomed to being regarded as fair game by even the most "broad-minded" churches and individuals, not only in Europe but also in the United States. It's healthier for everybody now that those days are coming to an end.

An American spokesman for the Russian Orthodox Church writes:

Such criticism of Dr. Mott cannot be avoided until there is a sufficient rise of the ecumenic spirit to eliminate proselytizing. Actually, I think that Dr. Mott has always discountenanced and tried to prevent proselytizing.

Another official of the United Lutheran Church writes:

I find the intimation concerning Dr. Mott's inconsistency seriously puzzling. I do not have knowledge of any facts that would either support or deny the charge. I see more than faint signs of complacency in the Lutheran Church in Scandinavian countries.

Dr. Bayard Dodge, formerly president of the University of Beirut, writes:

The Eastern Orthodox ecclesiastics are bewildered, wondering whether they should resume their old position as protégés of the Church of Russia, or tie up with the Protestant Churches of the West. Dr. Mott's influence has already won the confidence of a

number of the Eastern Churches. There is reason to hope that all of them will wish to co-operate with our western bodies. Only a beginning has been made. The most important question, which is the education of the higher clergy, has not yet been dealt with. If the modest beginning, which has resulted from Dr. Mott's efforts, can be used as a basis for training a modern clergy, this co-operation with the Churches of the East will be a matter of the utmost importance to the world as a whole.

While there is not complete agreement among the persons quoted, if their judgment is to be trusted, Mott's influence with the leaders of the established churches of Europe and the Near East has been but little, if at all, impaired on account of his Protestant affiliations. With reference particularly to the Orthodox Churches, the judgment of the Reverend H. L. Henriod is reassuring:

The World's Student Christian Federation Conference at Constantinople in 1911, followed by Mott's visits to the Balkan countries, his generous friendship and support of the Russian Orthodox refugees in Western Europe and later in America, his financial help to the Orthodox Theological Institute in Paris, have to my mind, more than any other influence, eliminated or greatly diminished misgivings, prejudices on both sides, and fears on the part of the Orthodox Churches against the so-called proselyting Protestant Churches.

One of the most unique ecumenical services which Dr. Mott has been called upon to render arose in India while he was in that country holding a conference of the Continuation Committee of the Edinburgh Conference of 1910. In South India the ancient Syrian Church, which tradition says was founded by the Apostle Thomas, had long been rent by schism, but its Metropolitan, Mar Dionysius, had attended the Conference, the first time his Church had participated in any interdenominational gathering. After the Conference, younger members of that Church who had caught a vision of unity through the Student Christian Movement, asked Dr. Mott to meet with representatives of the schismatic groups and attempt to promote a reconciliation. He consented, and in January, 1913, he presided over a consultation attended by Mar Dionysius and another Metropolitan, as well as by several laymen,

the result being unanimous agreement on principles of comity, and on several joint educational and religious projects.

It remains to discuss Mott's efforts to draw Roman Catholics into the circle of Christian fellowship and co-operation.

During his student days at Upper Iowa University as well as at Cornell University, Mott showed his open-mindedness and catholicity by frequent attendance upon local Roman Catholic services. At Cornell he made a practice of taking notes at all the Sunday services in the University chapel. Since Russell Sage had given the University an endowment sufficient to provide a generous honorarium for the preachers at these services, the University retained some of the ablest preachers of the major denominations in the United States, Canada, and England. In addition to taking notes of the sermons, Mott also made a practice of seeking interviews with these preachers. As a member of the "Honors Course" group, he made a thorough study of the religious movements in Europe before the Reformation, and under the guidance of Professor Burr, an authority on medieval history, he wrote an essay on "The Pre-Reformation Reformation."

As a boy in Postville, Iowa, Mott became fond of the Roman Catholic employees with whom he was associated in his father's lumber yard, and was on friendly terms with the priest and some of the leading members of the Roman Catholic Church. Even today, upon each of his occasional visits to Postville, he is invited to address a union assembly of all the churches held in the Lutheran sanctuary, which is the largest one in town. At that assembly, the Lutheran minister presides, the Presbyterian minister leads in prayer, Mott (a Methodist) delivers the sermon, and the Roman Catholic priest pronounces the benediction. The fact that Mott made a Roman Catholic student the chairman of a committee in the Cornell University Christian Association has already been noted.

In the war work of World War I, he won the cordial co-operation and respect of his Roman Catholic and Jewish colleagues. This tribute, written by the chairman of the Knights of Columbus' co-operating Catholic committee, P. H. Callahan, speaks for itself:

Dr. Mott was under my closest observation during the war activities, for as we would say in business, he was my principal competitor, and having had many opportunities of knowing, [I] can truthfully testify to his broad-minded liberality without any prejudice, which should not be interpreted as that type sometimes called "liberal" that holds all religions alike good, and merely roads that meet at the mountain top, for he is a true type of the best Protestant conscience, with a kindly regard for all religions.

My first meeting with Dr. Mott on war work was shortly after his return from Russia. . . . He said he would like to say a few words before going on to our business; that he had just returned from Petrograd and while there called on the venerable Bishop of the Greek Catholic Church . . . and a most noteworthy incident had occurred: the Bishop of the Roman Catholic Church called to discuss the troubles confronting both of them, and after a long visit, the Doctor said he was so impressed with the headway made and confidence displayed that he was forced to remark, "Here we are, three representatives of the three great elements of Christianity, finding many things in common, discussing them and planning together in a spirit of brotherly Christian co-operation." ¹⁰

It is important to note that only Catholic laymen were involved in this wartime co-operative work with Protestants, and the same has been true in all the other enterprises which have involved the Catholics and Dr. Mott, as we shall see in succeeding pages.

The basis of membership in the World's Student Christian Federation, from its inception in 1895, was broad enough to admit Roman Catholics and all other Christian confessions. Since, however, it was not specific enough to satisfy certain non-Protestant leaders, Mott and other leaders decided that it should be clarified by the Constantinople Conference of the Federation in 1911 by adoption of this resolution:

The General Committee puts on record its opinion that it is desirable that no student, to whatever branch of the Christian Church he may belong, should be excluded from full membership in any movement within the Federation, if he is prepared to accept the basis of the Federation or whatever equivalent test is approved by the Federation.¹¹

¹⁰ *Good of the Order*, April, 1919, pp. 3-4.

¹¹ *Addresses and Papers*, II, p. 168.

In order to do justice to all points of view, we quote an observation by a European Y.M.C.A. leader:

The World Y.M.C.A. and the World's Student Christian Federation, under Mott's active leadership, have become open-minded, theoretically ecumenical, and respectful of various points of view, but practically, they have remained predominantly Anglo-Saxon and Protestant in their outlook, approach, and conception. I say this with hesitation, as one who will never be able to tell all that Mott has been to him.

That Mott's leadership was not only "open-minded" and ecumenical but progressive, even if "Anglo-Saxon," is shown by the part he took in liberalizing the membership basis of the Associations so as to enable Roman Catholics in all countries to be voting members on a parity with evangelical church members. He persuaded the North American International Y.M.C.A. Convention of 1907 to adopt a liberalized basis for the Student Y.M.C.A.'s which lifted the discrimination against Catholics. As the executive secretary of the foreign work of the North American Associations, he supported the actions of the young Mexico City Association in 1907, and the Manila Association in 1911, in explicitly admitting Catholics to voting membership. In the same year this liberal policy was formally approved by the International Committee of the Y.M.C.A.'s of the United States and Canada. In taking this action, the Committee was guided by Dr. Mott and by the results of the special study made of the problem in South America by Charles J. Ewald, as recently recounted by him in the following statement which is so illuminating that it is presented in full:

In 1910, after I had organized a Student Y.M.C.A. in Buenos Aires, Dr. Mott asked me to become the traveling secretary of the International Committee for South America. One of the major tasks was to unite the Associations existing in Argentina, Brazil, Chile, and Uruguay, into a South American Federation to sponsor a continent-wide movement. The question of the active membership basis at once confronted me. The old Portland basis was very obviously unsatisfactory in countries where the young men to be served were overwhelmingly of the Roman Catholic tradition.

In an interview with Mott, he agreed with me and approved my

taking an extended period for a special study of the problem. As a result, during 1912 and 1913, I had over two hundred interviews with Association and church leaders in ten countries of North and South America and Europe. It resulted in an active membership basis requiring a statement of personal Christian discipleship but no church membership requirement. This was adopted by the South American Federation and very quickly all the local Associations were on that basis. This not only brought many Roman Catholics into active membership, but also some to the Boards of Directors and, in a few cases, to the presidency of Associations. Some of our most outstanding Y.M.C.A. leaders are devout Roman Catholics.

There was no compromising of the religious purpose or program in this development. Indeed, nothing in my many years' experience in Latin America has been more gratifying than to see Roman Catholic laymen, Protestant laymen, and men who for one reason or another had no ecclesiastical affiliation but were personally earnest Christians, all unite in promoting an active religious program for youth. For a number of years, with Julio Navarro Monzo, a distinguished journalist of Roman Catholic background but with no church affiliation, and Dr. John A. Mackay, a staunch Protestant, associated with me on the staff of the South American Federation, we carried on what I believe was one of the most constructive religious programs ever conducted anywhere under Y.M.C.A. auspices. Obviously, this could never have been done without Dr. Mott's solid backing.

Some time after the South American Federation of Y.M.C.A.'s was organized and had established its headquarters in Montevideo, Uruguay, the Committee on Co-operation, representing the North American Protestant denominations engaged in missionary activities in Latin American countries, decided to hold an important conference in 1925, in Montevideo. Dr. Robert E. Speer was the chairman of the Committee on Co-operation. The effort was made by that Committee to have the South American Federation of Y.M.C.A.'s prominently identified with the Conference. It was the judgment of the officers of the South American Federation (all Protestants) as it was my judgment that, with our basis of membership and our overwhelmingly Roman Catholic membership, we should not name official delegates to the Protestant church conference. We did name fraternal delegates (nonvoting) and agreed to assist in every way we could. Dr. Speer and others of the Committee on Co-operation were exceedingly critical of our action and presented the matter to Dr. Mott with the request that the International Committee use pressure on the South American Federation.

It happened just at that time, that I was on my way to New York,

and Mott suggested to Dr. Speer that a discussion of the matter be held up until my arrival. When I reached New York, a meeting of the Committee on Co-operation was held and Dr. Mott accompanied me to the meeting. Mott explained to them that the International Committee had no jurisdiction over the Committee of the South American Federation and suggested that I state the reasons for our taking the position that we did. My statement did not satisfy Speer and others of the Committee on Co-operation, but it evidently did satisfy Mott. As he and I were on our way from the meeting to the office he said to me, "Ewald, you have put me on one of the toughest spots I have ever been on. But, if you are sure you are right, I will back you up to the limit." Well, I had reached my conclusions prayerfully. I was never more sure that I was right. I may now add that subsequent developments have abundantly proved me right. Mott was my chief and you can imagine what that attitude of his meant to my regard for him as a leader and what a spur it was to me.

The third experience grew out of my deep concern over the situation in which the university and other educated groups found themselves as regards religion. This occurred in 1929, some time after I had been appointed administrative secretary for the Latin American Area. As I traveled over that great area, I discovered an awakening of interest in religion on the part of the educated people. It was taking place wholly unrelated to any church, and no church, Catholic or Protestant, nor any other religious organization except the Y.M.C.A. was doing anything about it. Where Y.M.C.A.'s existed, they were in touch with this development, but more was needed than the Y.M.C.A. could give, unless it were to take the place of the church in the life of these people.

I came home in 1929 and discussed the situation with Mott and had, of course, immediately his sympathetic interest. He introduced me to Rufus Jones who immediately became deeply interested. With his co-operation, I set up a committee of outstanding clergymen and university professors, some holding Chairs of Philosophy, others Chairs of Comparative Religion. Things developed to the place where I thought that I should, for at least a period, give my whole time to working with this Committee to find a fresh religious approach to these educated groups. I suggested to Mott that I should resign from the International Committee to do this. He asked that, before taking any such step, I make another extended tour of Latin America for a further study of the situation to see if as a result of such a study, I would still feel that I should give my full time to helping work out such a fresh approach. I might inject here that a few years after I first went to Buenos Aires and was engaged in

student work there, he did dissuade me from accepting a university position, and wisely so.

At Mott's request, I returned from that trip in time to attend a meeting of the International Committee. I was there given an opportunity to make a full statement to the International Committee. I concluded that statement by saying that I felt compelled to devote my time to it for at least a period. I suggested that I would be willing to do it either as a member of the International Committee staff or on a two-year leave of absence without salary. I stated that if neither of these plans were acceptable to the International Committee, I would be compelled to resign. Following my statement I withdrew from the room, although I was asked not to do so. I left the room so that the matter could be discussed without embarrassment. In about an hour, I was called in and to my amazement was informed that it was the Committee's decision that I should remain on the staff, but have full liberty to devote my time to working with the Committee I had organized, with Rufus Jones as chairman. I later learned that the Committee took this action on Dr. Mott's recommendation. Subsequent developments were very interesting and quite significant.

No words of mine could adequately express what Dr. Mott has meant to me personally as I sought to serve the youth of Latin America. My admiration for him has deepened with the years.

In 1921, when Paul Super, an American secretary, was called to pioneer Y.M.C.A. work in Poland, he accepted on condition that "the Polish Y.M.C.A. which I shall develop will be a Catholic Y.M.C.A.," and Mott "rose to the idea," and agreed. This occurred a year after the Vatican had issued a formal warning against the "insidious maneuvers" of the Y.M.C.A.. Six years earlier, in 1915, Mott had anticipated the policy which he approved for Poland, by laying down for an American Association secretary about to begin service in a Roman Catholic country, this far-sighted policy:

I urge that you cultivate a spirit of generous and appreciative recognition of all that is good in the great past and present of the Church. You ought to be familiar with the lives of their saintly men, their contribution to scholarship, their hymns, their devotional literature and their methods of recruiting and training priests. You ought to read very carefully the best Church histories and other books. . . . Furthermore, we are anxious that our work be confined

to cultivating personal and not ecclesiastical relations, and that above all things, we avoid controversy.¹²

It was fortunate that the road was thus cleared in advance for the rapid development of Associations in Europe, in the wake of the great prestige acquired by the Association by virtue of its service to soldiers and prisoners of war. This development is thus characterized by Dr. D. A. Davis, long-time field secretary in Europe for both the World's Committee and the International Committee:

It was due to Mott's vision and energetic leadership more than to any other cause, humanly speaking, that, following World War I, the service of the Y.M.C.A. to prisoners of war and Allied soldiers was followed up with former prisoners and soldiers who had returned to Estonia, Latvia, Poland, Czechoslovakia, Rumania, Greece, and Portugal. This emergency service of the Y.M.C.A. gradually led to the formation of new and permanent Y.M.C.A. work in the countries named, and to a considerable development of the work of the Y.M.C.A.'s already existing before the war in Turkey, Bulgaria, Italy, and France. Dr. Mott followed the development of this new and extended work with personal interest and with visits once or twice each year. Each visit was the occasion for a training conference in each country and frequently, internationally.

The steady growth of the Association in various Roman Catholic countries, such as those named above, and the Philippines and Latin America, led the Roman Catholic hierarchy to issue stern warnings against participation in the Association. For example, Cardinal Archbishop Giuseppe of Turin, Italy, issued a Pastoral Letter on January 28, 1928, in part as follows:

The Apostolic See itself, through an important document issued as far back as 1920, begged the bishops to keep a watch . . . over the insidious maneuvers of anti-Catholic sects in general, and of the Y.M.C.A. in particular, "which enjoyed the support of even Catholics of too simple a nature to be aware of its real character. Indeed, the Association shows a sincere love for youths; almost nothing is more important to it than to bring benefit to their bodies and minds; yet at the same time, it is ruining their Faith, while professing to purify it." ¹³

¹² C. Howard Hopkins, *History of the Y.M.C.A. in North America*, pp. 513-14; 674-75; 687; 704.

¹³ *Il Momento*, Turin, January 28, 1928. Translated.

In Poland, the Roman Catholic bishops issued a similar denunciation of the Y.M.C.A. and all "Protestant sects," to be read in all churches on September 3, 1922, from which we quote:

Finally, we must draw your attention once more to the work of the Young Men's Christian Association, whose humanitarian service for our country we have already mentioned a year ago, but whose activity for the education of our youth carries one of the most serious dangers for our faith. . . . It does not perhaps attack openly the Catholic Church, but by proclaiming the principle of education in a generally Christian interconfessional and so, non-Catholic spirit, it accustoms our youth to the view that all Christian churches are on the same footing and of equal value—a principle condemned and rejected by the Catholic Church. . . . Among the students exists an organization called the Student Christian Movement in Poland, which is under the direction of the Y.M.C.A. and imitates the Protestant World's Student Christian Federation. This organization, although it shows much desire to regenerate the nation in the spirit of Christ, is infected also with the same fatal principle of the equality of churches.¹⁴

The World's Alliance of the Y.M.C.A.'s was constitutionally ecumenical from its inception, for it adopted the so-called Paris Basis, which has no denominational or confessional earmarks. Furthermore, it included national movements which admitted communicants of all Christian confessions as voting members. By custom, however, the World's Committee itself had been composed almost entirely of Evangelicals, and some affiliated national movements excluded Catholics from voting membership. Finally, in 1931, in order to remove all doubt and ambiguity, the World's Conference of the Y.M.C.A.'s, with Dr. Mott in the chair, adopted the following resolution:

In view of the fact that since its beginning it [the Y.M.C.A.] has worked toward the unity of the Christian Churches and all their individual members, the World's Alliance of Y.M.C.A.'s rejoices in the progress of the ecumenical movement in the Churches. As an organization which for many years has pioneered in the realm of closer relationship between Christians of different denominations and confessions, it is willing to co-operate with all movements which work toward the goal of greater unity of the Church of Christ.

In view of the essential importance of the Church in Christian

¹⁴ Translated by W. J. Rose.

life and of the individual loyalty of its members toward their own Churches, the World's Alliance welcomes opportunities for co-operation with all Churches which are willing to accept its services. It would reiterate, moreover, its basic principle that every individual whose faith is in Jesus Christ be accepted in its membership.

The World's Alliance endorses with special satisfaction the work done in Eastern Orthodox lands and authorizes the World's Committee to continue to work along the lines laid down in the resolutions of the meetings at Sophia and Kephissia, Athens, between Y.M.C.A. leaders and leaders of the Eastern Orthodox Churches, in order that the World's Alliance may be of still greater usefulness to the youth and the Churches of these countries and in order that the spiritual treasure of Eastern Orthodoxy may be known and available to the Alliance as a whole.¹⁵

Another realm where Mott lived up to his ecumenical professions was in respect to the Younger Churches and the missions of Latin America. During the planning of the Edinburgh World Missionary Conference of 1910, the question whether or not to include Latin America became a matter of sharp dispute. The objectors held that Latin America was composed entirely of "Christian" people, and since the central aim of the Conference was to consider missions to non-Christian peoples, the inclusion would be quite improper. Equally strong opposition was voiced by spokesmen of European State churches who contended that if Latin-American missions were included, then the American missions working on the Continent of Europe would have to be included. At length it was decided to omit Latin-American missions. While Mott took little part in the dispute, he did all he could to make amends for the omission by supporting the Panama Congress of 1916 for exclusive consideration of Latin-American missions. He was made chairman of the Business Committee of the Congress and delivered the Response to the Address of Welcome by the Minister of Foreign Affairs, Republic of Panama, and made the address at the Sunday official service of worship on "The Religious Significance of the War."

Mott was an active member and generous supporter of the North American Committee on Co-operation in Latin America, which

¹⁵ *Addresses and Papers*, IV, pp. 1, 111-12.

arranged for the Congress and which has ever since played an important role in shaping missionary policy and program in that area.

In 1940-41 he visited South and Central America and held thirteen conferences with Evangelical Church leaders and missionaries in Chile, Brazil, Peru, and Guatemala. The deep appreciation felt by Latin-American Evangelical workers for all these services was recently voiced by one of their leaders in these words:

We are especially grateful for his bringing Latin America into the ecumenical movement by helping missionary circles, particularly in Europe, to give recognition to Protestant churches and missions in that part of the world. As you know, in Edinburgh, 1910, Latin-American representatives were not given that recognition, but in great part due to Dr. Mott's steady, although quiet and prudent, action, Latin America has now come to be accepted in international missionary circles not only as a valid, but also as an important and challenging mission field, and its young and growing national churches as rightful members of the ecumenical fellowship.

So far as effecting official co-operation with the Roman Catholic hierarchy is concerned, no progress has been made either by Dr. Mott or by any of the international agencies in which he has been a leader. He has made overtures for such co-operation, but has been so consistently rebuffed that he has come to deem it futile and for the present unwise to repeat them. He does, however, believe it is both courteous and helpful to call occasionally on Roman bishops and to invite them to attend or send greetings to such gatherings as the Assembly of the World Council of Churches. Among calls that he has made was one in India in 1913, of which he wrote at the time:

I had a long interview with the Roman Catholic Archbishop in Madras, in the course of which he showed great interest in Christian unity. He emphasized that although the difficulties in the way of reunion are very great, it is our duty to seek to attain this end. In answer to my question as to what are the most helpful means of promoting true unity among Christians, he said: "First, prayers; secondly, the exercise of gentleness and courtesy; thirdly, we must see more of each other."

A Swedish Christian leader's remarks are interesting:

Dr. Mott is one of the three men who has meant most for my development. He early stood out for me as the pioneer in the field of ecumenism. . . . Later on I asked myself, however, why Mott was so very hesitant in accepting suggestions of *rapprochement* with the Roman Catholic Church. The explanation came gradually: He felt that the time had not come for such contact, but that unofficial personal contacts with individual Catholic leaders could be effective; but that the Roman Catholic Church would never change its claim to be *the* Church. At the same time, Mott approved of the development of the Y.M.C.A. in Catholic countries like Poland, with its 95 per cent Roman Catholic members and close co-operation with the Roman Catholic Church there (through the prominent laymen).

Dr. Tracy Strong gives a more complete explanation of Mott's policy toward official dealings with the Roman Church, in these words:

I have learned from Mott that the ultimate goal of the ecumenical movement is to weave together all of the great Christian confessions. That, for example, was his closing message at Rolle last (1951) summer, at the meeting of the Central Committee of the World Council of Churches, when he pointed to the day when we must come together with the Roman Catholics, if we were to be truly ecumenical. On the other hand, he has been a great strategist when it came to dealing with the official representatives of the churches, and especially, the Roman Catholics. He knew the day had not come for official approaches to be made on the part of the world bodies to the Vatican. He was in favor of working as though eventually all must be united, but was very cautious in making official approaches. Although he knows how to approach ecclesiastics, he has always been more interested in getting folks together to work without controversy.

A fitting culminating thought for this chapter is the following excerpt from Dr. Mott's book, *Five Decades and a Forward View*:

Great is the need of men with elasticity of mind and readiness to think in new terms, able to understand and appreciate different viewpoints and parties, big enough to conciliate, and with that rare quality of creating an atmosphere in which men come to loathe to differ and to determine to understand. Great mediating and unifying tasks, calling for the highest order of Christian leadership, await the clerical and lay leaders of the Churches.¹⁶

¹⁶ Page 128.

The World Mission Tributary

"The movement toward closer co-operation and unity, which began at Edinburgh in 1910, and was greatly facilitated at Jerusalem in 1928, has steadily gathered momentum."—JOHN R. MOTT, July, 1938

Dr. Fred Field Goodsell has tersely written, "The ecumenical movement has two foci: missions and unity." He continues, "Dr. Mott has labored ceaselessly and with great skill to bring into organized form the latent possibilities of wide and vital fellowship among all Christian bodies, based upon the missionary obligation of the Christian Church. It is not too much to say that he has been the soul and the chief architect of the missionary aspect of the ecumenical movement. He was shrewd enough to recognize quickly that unity and the missionary movement must be intimately related. Ultimately, it is hoped that they will be one, since unity in itself is not an end but a means to establishing the Kingdom of God."

If the terms "unity" and "missions" are analyzed, they will be found to embrace several aspects. "Unity," as a synonym for the ecumenical movement, may be said to be a process as well as a goal, and the chief stages in that process are co-operation, federation, and partial or complete organic union. It will be well to keep these stages in mind as we attempt to trace Dr. Mott's contribution to one or another of them in his relation to missions.

The term "missions" is also complex and could be considered from various viewpoints. What we want to learn, however, is simply: How far has Dr. Mott helped missions to contribute to the world-wide co-operation and unity of the Christian movement? Our answer will fall under six heads:

1. Evangelism conducted under interdenominational auspices and benefiting the whole Christian movement
2. Lay workers of all denominations inspired and trained
3. Ministers nurtured in ecumenical attitudes
4. Self-supporting, nationally federated Younger Churches encouraged
5. Christian social investigation, education, and action, including rural reconstruction projects, stimulated
6. Edinburgh, 1910, made a fountainhead of interdenominational co-operation and federation.

1. Dr. Mott has set an unparalleled example of evangelism, under interdenominational sponsorship, for the benefit of the entire Christian movement. Despite the pressure of conferences and interviews, he has made time to address evangelistic meetings in nearly every mission field. His messages are characterized by personal testimony, Biblical realism, appeal to reason, emotions, and will, and a sense of urgency, with little theological verbiage. He presses for decision, but calls upon churches and missionaries to instruct and shepherd inquirers. Dr. Sam Higginbottom writes regarding Mott's evangelism in India:

The first Christian student conference I attended in India was held at Etawah, the Christmas of 1903. More than half the students attending said they had been persuaded in the mission high schools and colleges that they ought to become Christians but that they had lacked the courage to come out openly until John Mott spoke to them, and he put Jesus Christ in an irresistible light before them.

During the thirty years when Mott carried heavy executive responsibilities in America and made one or more foreign trips annually, he made it a rule to conduct at least one evangelistic campaign on a college campus every year.

He has given encouragement and extensive financial aid to interdenominational evangelistic campaigns by the Y.M.C.A.'s and churches in Japan, China, India, and many European and Latin-American countries, and to individual evangelists such as Dr. Kagawa, T. Z. Koo, and the late S. K. Datta. He has secured funds to cover the cost of translating and publishing some of his own evan-

gelistic books and addresses by the Christian literature societies or the Y.M.C.A. presses in Asia, Latin America, and Europe.

Mott takes advantage of such opportunities as a conference of the World's Student Christian Federation in a country to arrange for visiting delegates to address evangelistic meetings during and after the conference. In Japan in 1907 this was done on a large scale with notable results.

His own evangelism and the campaigns which he has stimulated in foreign countries have all been under such interdenominational auspices as a National Christian Council or a National Committee of the Y.M.C.A.

In his addresses he dwells upon the central verities of Christian faith and experience, an approach which he has encouraged missionaries and leaders of the younger churches to employ, thus promoting mutual trust and co-operation instead of the distrust and dissension which fundamentalist and modernist catchwords arouse.

2. Many of the organizations founded or led by Mott have been composed of and predominantly managed by laymen of all denominations: the Student Volunteer Movement, the Y.M.C.A., the World's Student Christian Federation, the Work for the Armed Forces and Prisoners of War, and the Laymen's Missionary Movement. He has planned and addressed hundreds of retreats or training conferences for laymen all over the world.

As Chapter Six will show, Mott has recruited, trained, and stimulated an exceedingly large number of lay men and women leaders for all branches of the Church, and among them are scores of persons prominent in both the international and the national ecumenical organizations. His book, *Liberating the Lay Forces of Christianity*, has had wide circulation. President Arthur H. Comp-ton observes: "There have been few indeed who have been as effective as John R. Mott in developing and using the powers of the Christian layman."

3. Mott has effectively used his connection with several organizations to develop ecumenical attitudes and practices among ministers. Among the chief are the Student Volunteer Movement, which has been composed in good part of future ministers; the International Missionary Council and the thirty national or regional

councils affiliated with it; and the Board of Foreign Missions and General Conferences of the Methodist Church in the United States. His books entitled *The Pastor and Modern Missions*, *The Future Leadership of the Christian Church*, and *The Decisive Hour of Christian Missions* have all inculcated an ecumenical approach to the missionary obligation of the ministry and the Church.

4. Mott has exerted influence in the direction of autonomous self-supporting and federated Younger Churches both by example and by precept: by example, because he has stood firmly for those principles in the development of the Y.M.C.A. overseas; by precept, in many articles and addresses. He believes that self-support and self-government are indispensable to the development of vigorous Younger Churches and that church and mission federation into National Christian Councils promotes effectiveness at home and capacity to play an active role in the International Missionary Council and the World Council of Churches.

5. The application of Christian principles to social problems by interdenominational organizations has been a gradually growing feature of Dr. Mott's missionary thinking. He has always been concerned over race relations (to be discussed in Chapter Five) and since the midnineteen twenties has stressed the importance of coupling with rural evangelism the all-round improvement of rural life known as "rural reconstruction." He was a founder in 1930 and was long chairman of Agricultural Missions, Inc. As Samuel Thorne, lawyer and Episcopalian churchman, says:

Dr. Mott's world-wide and practical vision brought about the formation of Agricultural Missions, Inc., which emphasized the crucial importance of training leaders for the mission field with expert knowledge in agriculture, health and sanitation, and family life.

The aim was twofold: first, that these leaders should train capable natives, in the so-called backward countries, who in turn might train others, and thus raise the standard of living of the entire district or country; and second, just as poverty and ignorance encourage communism and materialism, so constructive steps to remove poverty and ignorance are a *sine qua non* for the bodies as well as the spirits of future native Christians.

Again, the executive secretary of Agricultural Missions, Dr. John Reisner, writes:

The emphasis on rural missions at the Jerusalem meeting of the International Missionary Council would never have been possible without Dr. Mott's deep concern and understanding of the issues at stake. He was responsible, at least financially, for Butterfield's two visits to Asia after the Jerusalem meeting. I question very seriously whether Agricultural Missions, Inc., would be in existence today had it not been for Dr. Mott's personal interest in rural missions' work.

Mott secured funds for scientific studies of rural conditions by Dr. Kenyon Butterfield in Korea, Japan, and India, and by Dr. C. C. Zimmerman in Thailand, in order to guide the missions and the National and International Christian Councils. He also has backed the rural reconstruction training centers conducted by fraternal secretaries of the North American Y.M.C.A.'s in India, Mexico, and Korea. Dr. Spencer Hatch's successful demonstrations in India and Mexico have led to his being retained to introduce the same type of rural reconstruction in South America.

Mott's thought and planning lay behind the prominence given at the Jerusalem Conference of the International Missionary Council to industrial, interracial, and international problems and to the urgency of applying Christian influence to their solution. In the same year, 1928, he declared to the North American Student Volunteer Convention: "There must be a synthesis between the old and never-to-be-neglected individual gospel and the equally true and indispensable social Gospel of Christ."

6. The Edinburgh World Missionary Conference of 1910 and its residuary legatees, the central and national Continuation Committees, and the International Missionary Council (I.M.C.), all combined to increase greatly the volume of the ecumenical stream, much as the Missouri and Ohio rivers swell the volume of the Mississippi. The ecumenical movement not only was greatly expanded by that series of developments but also was lifted for the first time to the ecclesiastical level. In order fully to appreciate the significance of it all, we must now look behind the scenes of the Conference itself and then evaluate its most important outcome, the International Missionary Council.

The decision to hold the Conference resulted from nearly simul-

taneous proposals originating in Germany, Great Britain, and the United States. Most of the proposals had in mind making a spectacular public demonstration for missions, but among those who felt that it should have a more substantial character was Dr. Mott. As early as 1906 he held that "the missionary enterprise at the present time would be much more helped by a thorough, unhurried conference of the leaders of the Boards of North America and Europe than by a great popular convention. I feel strongly upon this point."¹

This point of view prevailed. Committees of preparation were appointed in America and Great Britain. Prominent in them were a group of younger men who had served a long apprenticeship in international consultation and co-operation in their national Student Christian movements and especially in the World's Student Christian Federation. This group included Joseph H. Oldham of Scotland, a Presbyterian; Tissington Tatlow, secretary of the British Student Christian Movement and an influential Anglican; Karl Fries of Sweden, president of the World's Student Christian Federation; and John R. Mott, secretary of the W.S.C.F., and chairman of the Student Volunteer Movement. "The one man who more than any other engineered Edinburgh and supervised its preparatory stages was Joseph Houldsworth Oldham," writes Basil Mathews.² It was due to the tact and persistence of Tatlow, Oldham, and Mott and to the prestige of the British Student Christian Movement that High Churchmen finally consented to participate at Edinburgh. Oldham, late in 1908, won Bishop Gore's consent to attend, after assuring him that no matters of doctrine or church policy would be dealt with. In July of 1909, Tatlow, Oldham, Mott, and Prebendary Fox visited the Archbishop of Canterbury and persuaded him to speak at the opening session of the Conference. This was a notable triumph.

The most important preparation for Edinburgh was done by the eight commissions whose scope and functions were formulated in large measure by Dr. George Robson of Scotland and by Dr. Mott, who was appointed chairman of Commission I on "Carry-

¹ William Richey Hogg, *Ecumenical Foundations*, p. 105.

² Mathews, *John R. Mott: World Citizen*.



THE JOINT AMERICAN-MEXICAN COMMISSION OF 1916 TO AVERT WAR AND INSURE RIGHT RELATIONS. THE AMERICAN MEMBERS APPOINTED BY PRESIDENT WILSON WERE: JUDGE GEORGE GRAY, SECRETARY FRANKLIN LANE, AND JOHN R. MOTT.



THE COMMISSION SENT BY PRESIDENT WOODROW WILSON TO RUSSIA IN 1917 FOR THE PURPOSE OF DEVELOPING THE MOST HELPFUL RELATIONS BETWEEN THE UNITED STATES AND RUSSIA. SENATOR ELLIOTT ROOT WAS CHAIRMAN AND JOHN R. MOTT A MEMBER.

ing the Gospel to All the World." The reports of all the commissions were printed well in advance of the Conference and provided an invaluable basis of fact and representative opinion for its discussions. An indication of the wealth of the data underlying each report is the fact that Commission I alone received replies to its long questionnaire from 600 correspondents all over the world. Publication of the eight report volumes was possible only because Mott raised for that and other preparatory purposes the sum of \$55,000.

When it came to the selection of a full-time secretary and a chairman of the Conference, the unanimous choice of the International Committee on Arrangements fell on Oldham and Mott, the former thirty-five years old and the latter forty-four, when they were chosen in 1909. Mott's fitness for the exacting task rested partly on native endowment and partly on his unequaled experience as the effective chairman of many interdenominational and international conferences, especially those of the World's Student Christian Federation and the Student Volunteer Movement. Furthermore, he was personally acquainted with most of the missionary and younger church leaders who were to be at Edinburgh. It was the complementary talents of Oldham and Mott which, under God, wrought the impressive success of the Edinburgh Conference and the still more impressive achievements of its child, the International Missionary Council. Dr. Oldham's unselfish devotion and the pivotal part he played in both those organizations are revealed in a personal letter that Oldham wrote upon Mott's resignation as chairman of the International Missionary Council in 1942. We quote, with Dr. Oldham's kind permission:

As I look back, I recall at how many points our lives were intertwined. It was your act in choosing me and persuading me to be secretary of the World Missionary Conference that was the turning point in my life, and determined the course of future years. When the Edinburgh Conference took place, there was nothing that I have ever been so reluctant to do as to become the secretary of the Continuation Committee. The Germans and other Continentals came to me, and after expressing their hesitation about tying themselves up with a permanent Committee, said they would consent to do so only if I consented to be the secretary, since they had got to know

me and trusted me. Similar representations were made on behalf of the Anglo-Catholics by Father Frere, as he then was. I realized that if I refused the appointment, it might be difficult to form the Committee, and it seemed to me so vital a matter that you should be able to serve the missionary cause as chairman of the Committee, that I allowed this to be the determining factor in my decision. It is one of the acts to which I look back with most satisfaction. I could not then foresee the length of service which you would give, or the multitude of tasks which you would carry through. You must look back on the whole period of over thirty years with deep thankfulness. I am very glad also to think that Mrs. Mott has been spared to you through all these years.

Since the success of the Conference hinged so largely upon the competence of the chairman, Basil Mathews' account of how thoroughly Mott prepared for the post and how brilliantly he filled it is instructive and fascinating reading. We must content ourselves, however, with reproducing selected passages:

He overhauled many books on procedure, and had talks with experienced heads of ecclesiastical assemblies as well as with well-known parliamentarians on both sides of the Atlantic.

To hold archbishops and bishops, peers of the realm, as well as world-famous scholars and strong-willed missionary administrators and university presidents rigidly to an absolutely inelastic seven-minute rule without loss of temper was in itself an exacting test of using the iron hand in the velvet glove.

To ensure a thoroughly representative participation of delegates involved on the part of the chairman a steady determination not to let the insistent people prevail, including the riders of hobby horses and the cranks. In achieving the maximum expression of points of view by the best voices on each subject, without rancor, he found that every part of his world-wide knowledge of communions, of schools of thought, of cultures and controversies, of personalities and organizations was taxed to the limit.

At the conference most men would have echoed the words of Bishop Montgomery of the Society for the Propagation of the Gospel, when he wrote (July 16, 1910): "I have not thanked you for all your goodness to us at Edinburgh. I think you were more than fair to us High Churchmen in giving us opportunities to speak."

Throughout each discussion he incessantly classified and reclassified his pile of cards sent up to the chair by men and women wishing

to speak. When he found that some neglected point of view had been expressed he would suddenly change the order in which he had arranged the next few speakers and eliminate one who would probably re-express that point of view, in order to make room for another.

Edinburgh made Dr. Mott a world figure as a chairman. W. H. T. Gairdner of Cairo, in his book on that conference, says: "Not one man from either hemisphere could have filled that chair as it was filled by John R. Mott. . . . The whole physique of the man suggested strength, with its frame built on large lines, finely-moulded head and rock-strong face. When a point of unusual interest was being hazarded, forward would come the big head, quick and light; the strong, square jowl would be thrust forward, the broad brow knit, the dark, shaggy eyebrows almost meet, while from under their shadow shoots a gleam from suddenly kindling eyes—a very lion prepared to spring at an idea. Yet this heavyweight fighter in the great campaign has the lightest touch. That leonine gleam could also be a gleam of humor. Time and time again, when the conference was dragging from weariness, or when an awkward situation was developing, and the tension was giving some anxiety, the light touch saved the situation—one brief remark dry-spiced with saving humor would set things going rightly forward again. An audience which was probably democratic in its general attitude might not have cared to be told to limit, or even stop its applause. But what audience can take it amiss when its chairman tells it to "applaud concisely"? Neither does an assembly, as a general rule, appreciate an intimation that it is apt to become long-winded. But it will even cheer that intimation from a chairman who, when directing speakers to "look straight at the clock," adds that an acoustical peculiarity which makes this desirable may "possibly have other advantages."

Many speakers had such sense of discipline that they broke off in the middle of a sentence when the knell sounded; Bishop Gore, for instance, left an important sentiment half-uttered and fled the platform with the activity of a schoolboy. But in any case, Dr. Mott quietly rose when the seven-minute bell struck, and if the speaker at his elbow was still pursuing his way, he turned expectantly toward him. It was impossible for the speaker to be unconscious of the motion, or to refrain from turning to look at the standing and waiting chairman. The moment he looked, Dr. Mott made a quiet bow, which said most eloquently, "I should rejoice to hear you further, brother, but we are both under the authority of the bell, so we must part. Goodbye!" What speaker could either resist or resent the closure, administered with firm courtesy?

His self-effacement and sensitiveness to spiritual atmosphere are emphasized by Dr. Warneck in an article upon the Edinburgh Conference in *Die Allgemeine Missionszeitschrift* of August, 1910:

The well-known John R. Mott had been elected unanimously as chairman of the meeting and he directed the conference in a masterly way. Without speaking much himself, after making himself thoroughly acquainted with the reports of the entire eight commissions, he was always able to present the important points, to direct the debate and bring it back to the point under discussion, by a humorous or serious word to correct friction and to emphasize valuable thoughts. When he spoke he always had something important to say, something to the point. He showed special tact in the choice of hymn verses sung at the proper place and time to help the meeting along.

Dr. Alexander Smellie of Scotland gives this vivid picture:

There is never a hitch, never a barren and unprofitable pause, never an awkward moment. The magician who manages it all, as autocratically as a kaiser and as graciously as Chaucer's "varry parfit gentil knight," simply and superbly, is the man in the chair, John R. Mott himself. Under God, and because he walks with God and abides in Him, he is the mainspring of the conference. He buys up every opportunity; he reaps a harvest from every instant. . . .

Then Dr. Mott gives the final address. There is no studied eloquence, there are no jeweled and coruscating periods; there is something better. It is *cor ad cor*—the deepest spirit of a true man, behind and above which is the Holy Spirit of God, pleading with our spirits, gripping them fast, making plain our duty, commanding us to rise and do it without delay.³

One point at which Dr. Mott was especially thoughtful was to make sure that representatives of the younger churches of Asia and Africa had opportunity to speak.

Dr. William Richey Hogg aptly says that, "No symphony conductor in his own sphere ever surpassed in skill Mott's perfect performance."⁴

We cannot better appraise the major action taken at Edinburgh than to borrow the words of William Adams Brown:

What gives Edinburgh its unique importance was not what was said and done during the ten days of its session, not even the

³ *Ibid.*, pp. 319-23 *passim*.

⁴ Hogg, *op. cit.*, p. 125.

character and extent of the preparation that had been made for it, though this was far more thorough than the preparation which had been made for any preceding conference. It was the passage of a single resolution which owed its inception to the organizing ability of the chairman, Dr. John R. Mott.

On the face of it, the resolution was a very modest one. It authorized the appointment of a Continuation Committee with its own secretariat and budget through which the Foreign Missionary Societies of the co-operating Churches could plan and act together. This action, which for the first time, recognized the importance of an interdenominational and international body which could function continuously between conferences, led eleven years later to the constituting of the International Missionary Council, a pioneer for the movement of Christian unity in its world-wide outreach, and provided a precedent which led to similar action in other branches of the ecumenical movement.⁵

The motion to create the Continuation Committee elicited intense debate. The most memorable speech was made by Dr. Cheng Ching-yi, a Chinese, who declared that the Committee would be a long step toward the United Christian Church to which his fellow Christians in China were eagerly looking forward.⁶ When the question was finally put, the motion was carried unanimously, and the delegates sang the doxology.

The Edinburgh Conference far surpassed in significance any preceding missionary conference. It accomplished superbly well what it was intended to do, but from the viewpoint of full-orbed ecumenicity it had three lacks: it represented no churches, but only the missionary societies of the West; there were no delegates who officially represented the Younger Churches, inasmuch as the seventeen delegates who came from Asia and other foreign mission fields had been delegated, not by the Younger Churches, but by various Occidental missionary societies; questions regarding faith and order were purposely omitted in the interests of harmony and because they could be better dealt with by the churches—as they were at the Edinburgh Conference on Faith and Order in 1937.

The creation of the Edinburgh Continuation Committee might have amounted to little had not the Committee elected Mott as

⁵ *Toward a United Church*, pp. 54-55.

⁶ Hogg, *op. cit.*, p. 128.

its chairman and Oldham as its secretary, and had not Mott arranged to give the working year, 1912-13, without expense to the Committee, in order to hold conferences in twenty-one areas in India, Ceylon, China, Korea, and Japan, and to form national or regional continuation committees; but partly, in his capacity as secretary of the World's Student Christian Federation, in order to participate in evangelism among students in each country. The tour resulted in the formation of representative committees in each country to facilitate intermission co-operation and the study of common problems. In November of 1913, Mott presented to a meeting of the Edinburgh Continuation Committee his conclusions from his extensive tour, which are thus characterized by Dr. Hogg:

They revealed a conception and strategy of "world church" beyond anything Mott had written before. They disclosed the mind of a great statesman, acknowledging the limited authority of the Continuation Committee, yet planning in bold, sweeping terms with full expectation that his vision would commend itself to his constituency. As never before Mott wrote as though he were actually engaged in knitting together a world church. The Committee, he declared, "should do everything in its power to strengthen the bonds of union between the new Churches in non-Christian lands and the Church Historic, the Church Universal. . . . There could be no greater danger than for native Christianity to become separate from historical, creedal, ecumenical, vital Christianity."⁷

The last two sentences, with their emphasis upon the urgency of binding the Younger Churches into the Church Universal, showed the foresight of a statesman. The soundness of this judgment by Dr. Mott, uttered in 1913, was confirmed in 1952 by Dr. Rajah B. Manikam of India, in an address to the I.M.C. Conference at Willingen, Germany, in these words: "Unity may be necessary in the lands of the older churches. It is imperative in those of the Younger Churches."⁸

The Continuation Committee, after hearing Mott's report, formally asked him to "devote a large part of his time and energy" to its work, and this he agreed to do, and notwithstanding the inter-

⁷ *Ibid.*, p. 160.

⁸ *National Council Outlook*, September, 1952, p. 5.

ruption in international intercourse caused by the First World War, Mott, Oldham, and the other leaders of the Committee paved the way for launching the permanent International Missionary Council not long after peace was restored. It was in March, 1919, that steps were taken by the mission boards of North America, Great Britain, and several other countries to plan the formation of a permanent international body representing co-operating missions and Younger Churches. The meeting to consummate that plan was held at Crans, Switzerland, in June of 1920. The outcome was the creation in 1921 at Lake Mohonk, New York, of the International Missionary Council, whose ecumenical significance has been cogently stated by its present general secretary, the Reverend Charles W. Ranson:

The most powerful and distinctive contribution to the ecumenical movement which Mott has made has been in his role as one of the principal architects of the World's Student Christian Federation and the International Missionary Council. It is my conviction that these two organizations have been primarily responsible for the emergence of the contemporary ecumenical movement. A study of their history and structure reveals the fact that all the really vital contemporary ecumenical issues are at some points foreshadowed in the W.S.C.F. and the I.M.C.

Dr. Mott was naturally made chairman of the Council, with Dr. J. H. Oldham and Dr. A. L. Warnshuis, formerly a missionary in China, as able co-secretaries.

Among the more important developments of the ensuing decade were the holding of fruitful conferences in Asia, Africa, and Australasia, when the respective Continuation Committees were converted into National Christian Councils; the establishment of the *International Review of Missions* under Oldham's editorship; and, as a climax, the convening of 200 persons in an enlarged meeting of the Council at Jerusalem in March of 1928. The significance of this meeting for ecumenicity lay in four facts as stated by Dr. Mott in the *International Review of Missions* for July, 1928:

One of the outstanding contributions to the Jerusalem Meeting was the fact that an unusually representative body of men and women, who command to a unique degree the confidence of the Christians

the world over, found it possible to arrive at a common understanding and to reach unanimous conclusions with reference to a policy for the world-wide Christian mission.

Others would doubtless insist that the most wonderful result of Jerusalem was the actual achieving of a spiritual unity or solidarity among the present-day leaders of the world Christian mission. Workers of the most diverse minds, outlook, and character, were welded together. Doctrinal and dogmatic differences were not obscured, ignored, or left unstated, but were transcended in a larger unity. The fellowship in thought and prayer achieved by the leaders of the older and younger churches was a most significant and reassuring fact. The desirability of such a union has been discussed and emphasized for years, but not until Jerusalem did it become a triumphant reality.

At Jerusalem we also learned as never before how much the rising indigenous churches of Asia, Africa, and Latin America may profit from maintaining close co-operative relations with the churches of Europe, North America, and Australasia.

The Council was enlarged in three directions. The most significant step was that of bringing in approximately the same number of representatives of the younger churches of Asia, Africa, and Latin America as represented the older churches of North America, Europe, and Australasia. Moreover, there were invited a number of experts or authorities on the various problems which were to come before the meeting. Further, to insure the weaving into the deliberations of the Council the point of view of the new generation, each of the leading Christian Student Movements of the world was asked to send a representative. Notwithstanding this rigid limitation in size, fifty-one different countries were represented. Not in modern times has there been brought together such a widely representative and influential company of Christian leaders.⁹

During the 1928-38 decade emphasis was laid on the necessity and value of greater co-operation in all phases of mission and church activity—a subject on which Mott wrote a volume entitled, *Co-operation and the World Mission*. He also instigated a study by Charles H. Fahs and Helen E. Davis, the results of which were published under the title, *Co-operative Missionary Enterprise*. Another far-reaching development was the creation of a Department of Social and Industrial Research and Counsel, headed by Dr. J. Merle Davis, who conducted studies in many mission fields, and

⁹ *Addresses and Papers*, V, pp. 245-49 *passim*.

made available data which should do much to promote self-support and self-government on the part of the Younger Churches.

Mott interpreted "co-operation," not merely as an efficiency device, but rather, as a spiritual essential and a steppingstone to unity, as the following extracts from his volume, *Co-operation and the World Mission*, published in 1935, will make clear:

The great central motivating fact must be emphasized, as never before, that the governing consideration for undertaking this larger and more vital co-operation is not the present unprecedented crisis, or the still grave economic conditions, but the conviction that Christ wills such larger and closer co-operation for His Church in our day. . . . Thus co-operation must be insisted upon, not on grounds of expediency, but on grounds of unshakable conviction that this is good, and is God's will for His servants.

The clock has struck, the time has come when the leaders and supporters of the missionary societies or boards, the missions, and the Churches should enter wholeheartedly upon the third stage of co-operation. The first stage was the period preceding the World Missionary Conference at Edinburgh in 1910. . . . The second stage embraced the years between the Edinburgh conference and the meeting of the International Missionary Council at Jerusalem in 1928—the period which had as its distinctive characteristic the creation and development . . . of national and international agencies, or councils, for the express purpose of inaugurating and fostering interdenominational, international, and interracial co-operation. . . . The third stage, upon which we entered at Jerusalem in 1928, is the one in which the Christian forces related to the missionary enterprise pool not only knowledge and experience, but also plans in the making, personalities, funds, names, and, increasingly, administration. It is thus the period in which the implications of co-operation are taken, generally speaking, much more seriously than ever before.

The [third] stage . . . is also one in which we begin to see the younger Churches taking their separate roads and loosening the ties that bind them to the older Churches that have been fostering them. We must now keep in view the necessity that these young Churches be preserved from isolation and from the dangers that isolation brings. . . . This must be done not denominationally, but as between provinces of the one Church of Christ. Both the older Churches and the new will profit by this fellowship and the supernationality of the Church will be manifested.¹⁰

¹⁰ Pages 10, 11, 13 *passim*.

Just ten years after the Jerusalem Meeting, an equally significant meeting was held near Madras, at Tambaram, India, in December 1938. Here, the proportion of representatives of the Younger Churches was even higher than at Jerusalem. The central theme of the meeting was the "Younger Churches," a theme so construed as to deal with the faith of the Church, the relation of the Church to its social and economic environment, and the ways of increasing co-operation and unity within it. Thus, as the report of the meeting states:

In this choice of central theme, the International Missionary Council came into the same stream of thought as two other branches of the ecumenical Christian movement, the World Conference on Faith and Order and the Universal Christian Council on Life and Work.¹¹

In preparation for the Tambaram meeting, several special studies were made. Among the resulting volumes were several on the economic basis of the Younger Churches; two on evangelism, edited by Mott and Secretary William Paton (who joined the staff in 1926 and rendered distinguished service until his death in 1943), and *The Christian Message in a Non-Christian World* by Dr. Hendrik Kraemer, formerly a missionary in the Netherlands Indies and now Director of the Ecumenical Institute at Bossey, Switzerland. Dr. Kraemer's volume was an apologetic for a Biblical and evangelical faith, occasioned in part by the theological chapters in *Re-Thinking Missions*. It also brought the International Missionary Council closer to the Faith and Order Movement.

Mott presided in the fullness of his powers at the Jerusalem and the Tambaram meetings. His ripe experience and spiritual vitality enriched them both. They were landmarks in the ecumenical movement.

¹¹ *Addresses and Papers*, V, p. 285.

The International-Interracial Tributary

"He made one of every nation of men."

—ACTS 17:26

Dr. Mott has approached international and interracial relations, not as a political scientist or an anthropologist, but as a student of history, biography, and human nature, animated by Christian ideals. Although at first sight it may appear far-fetched to include "the international-interracial tributary" in this study, yet a moment's notice will reveal its pertinence, which is this: the goal of the ecumenical movement is to draw groups of men and women of diverse and often hostile nationalities and races into mutual understanding, co-operation, and unity as children of the universal Father-God. It has been a dominant purpose of Mott's whole life to be such a harmonizer and unifier. We propose, therefore, to outline how he has labored in fulfilling that purpose, and to cite the appraisals made of his efforts by various observers and colleagues.

The eight heads under which Mott's activities in this realm may be conveniently grouped are: 1. Forming comprehensive organizations. 2. Arranging, financing, and presiding over international and interracial conferences. 3. Planning, financing, and following up studies and surveys of interracial situations. 4. Promoting Negro-White understanding and co-operation. 5. Giving equal recognition and responsibility to persons of all races and nationalities. 6. Counseling with rulers and other influential persons in many nations and enlisting their co-operation. 7. Seizing strategic opportunities. 8. Mott as an international bridge builder.

1. Forming Comprehensive Organizations

Mott has applied his gift for organization to the complex task of drawing men of nearly all nations and races into organizations which transcend political and ethnic divisions and which have tended to replace divisive suspicions, fears, and rivalries with the brotherly trust and universalism of Christianity. Without stopping to list all such organizations, we need only recall the great ones which have already appeared in these pages: the World's Student Christian Federation, the International Missionary Council, and the World's Alliance of Young Men's Christian Associations. It was Dr. A. L. Warnshuis, secretary of the International Missionary Council, who became the agent of many churches and missionary societies in rescuing the German "Orphaned Missions" during both World Wars. The I.M.C. was the first agency to heal the breach between British and German leaders. The World's Student Christian Federation has for over thirty years mobilized the goodwill of the students in many lands in aiding the stricken students of wartorn countries through the World Student Service fund. The vast prisoner-of-war work of the Young Men's Christian Association has carried a truly Christlike ministry to many millions of men of both sides in the two World Wars. The Indian Y.M.C.A. hostels for men of all religious faiths, and the international boys' camps conducted by both the World's Y.M.C.A. and the W.S.C.F. have been eloquent expressions of the spirit of Christian brotherhood. Mott has had a part in stimulating and in financing many of these activities.

2. International Conferences

No one has ever attempted to make a complete tabulation of all the international, interracial, and interdenominational conferences which Mott has in large measure arranged, financed, and presided over, but a rough calculation indicates that they number not less than two hundred. Some of them have already been mentioned, but two groups of conferences will now be included for the first time, namely, the four Regional and one General Conference of Christian Workers among Moslems, held in 1924 in the Near

East, and the three conferences on the Christian Approach to the Jews, held in Budapest and Warsaw in 1927 and in Atlantic City in 1931. Both of these sets of conferences were deemed by the participants to have marked epochs in their respective fields of work. What impresses one who studies the records of Mott's conferences critically is that every one of them reveals a thoroughness of preparation, a representativeness of participants, a masterliness of execution, and a vitality such as one might expect if each conference were the only one that Mott would ever hold. Intensity, imagination, organization, daring faith, and grand strategy are among his master keys to a successful conference.

3. Surveys and Studies of Interracial Situations

Mott has been instrumental in having expert studies made of interracial situations in many of the tension spots of the world. The Institute of Social and Religious Research, founded by John D. Rockefeller, Jr., of which Dr. Mott was president, sponsored surveys of the Negro Churches and of Negro-White relations in the United States, and of Orientals and Whites in the Pacific Coast states. The Department of Social and Economic Research and Counsel of the International Missionary Council conducted noteworthy studies of Negro-White relations in African industry, and of the relations among various races in Southern Asia and Latin America.

In the course of his two long interviews with Gandhi, Mott discussed the Untouchables question in India, with special reference to what the churches and missions should do for them.

4. Promoting Negro-White Understanding and Co-operation

Mott has always given strong backing to the work of the American Y.M.C.A.'s among Negro students and other youth. In 1914 at Atlanta, he presided over the first general conference of Negro students, which drew together 600 Negroes and 50 Whites, to consider how to increase the numbers of well-qualified Negro ministers and foreign missionaries, and to foster co-operation between the two races.

One of the most fruitful enterprises that he helped develop was the Commission on Interracial Co-operation in the Southern States. Conceived by Dr. Will W. Alexander, a veteran secretary of the Y.M.C.A., in order to remove the causes of race friction during the First World War, it formed Commissions of influential Negroes and Whites in 800 of the 1300 counties in the thirteen Southern States, and has exercised far-reaching influence in bettering interracial relations and the status of the Negro. Concerning Dr. Mott's potent part in this enterprise, Dr. Alexander wrote:

When we turned to Dr. Mott we found that of all the leaders of war organizations in America he alone could sense the realities of the situation in the South. With his encouragement, we presented the matter to the National War Work Council. The Council was composed of business men, many of them of the type who headed the Red Cross and the Playground Association. Among the most prominent of them some violently opposed undertaking or participating in the sort of thing we were proposing. I remember very vividly that one business man, a prominent official in the War Work Council, was so opposed to the proposal that he left the room in a hot temper, and another man, equally powerful, opposed it. It looked as though the appeal were lost. Dr. Mott proved that he had not only vision but courage. He stood firm, and, as has usually been the case with organizations which he has built up, he was able to carry the organization with him. As I look back on it now, my impression is that most of the men who approved of the first gift of \$75,000 did so because they believed in Dr. Mott and not because they understood or sympathized with what we were trying to do. It was this first \$75,000 that enabled us to start.

Again and again for a few years we had to turn to the War Work Council. Dr. Mott's conviction as to the importance of what we had done increased and for the first three or four years his faith and influence made possible the finances with which to carry on. At the end of that period a sufficient demonstration had been made to attract the attention of philanthropists throughout the country, but it was Dr. Mott's influence and courage that gave us a chance for a new experiment in race relations in the South. I doubt if there was another leader in America with either the insight or the courage to have taken the chance.¹

In 1921 Mott aided the Colored Y.M.C.A.'s in the United States in sending Max Yergan to work among the more progres-

¹ Mathews, *John R. Mott: World Citizen*, pp. 301-2.

sive elements of the Negro race in South Africa. After his first year there, Mr. Yergan wrote Dr. Mott a letter telling of the gratifying support given him by both white and black people there. Extracts from his letter are given in Chapter Six.

In 1934, Mott conducted a series of conferences in South Africa and the Belgian Congo which were attended by both foreign missionaries and African Church leaders. In them the acute interracial problem was courageously and constructively considered. Mott also had earnest interviews with several of the governmental leaders of South Africa, among whom were men he had known and worked with in the World's Student Christian Federation.

Of his visit in the Congo, he observes:

During my busy weeks there I dealt with resident Belgian officials, and I accepted a gracious invitation from the King of the Belgians to spend parts of two days with him in order to make a detailed report of my investigations and conclusions.

5. Giving Recognition and Responsibility to All Races

Mott has won and retained the respect of "white" and dark-skinned races alike, although he has combatted the assumption of white superiority and has often thrust persons of darker skin to the front. His attitude in Asia, for example, has always been to look upon the nationals as hosts and the missionaries and himself as guests. In his addresses and articles, he has drawn inspiration from the achievements and characters of such men as K. T. Paul, Bishop Azariah, and Gandhi of India, Neesima and Kagawa of Japan, Kwegyir Aggrey of Africa, and Cheng Ching-yi and David Yui of China. He furthered the appointment of Asiatics to the staff of the World's Committee of the Y.M.C.A.'s, and the membership of Dr. Iwao Ayusawa of Japan on that Committee. In reporting the first convention of the W.S.C.F. after its organization, Mott wrote: "In the absence of Dr. Fries, chairman of the General Committee of the Federation, President Ibuka, of the Meiji Gakuin in Tokyo, Japan, was chosen to preside over the various sessions, a task which he performed with grace, impartiality, dignity, and ability. This was probably the first world's gathering at

which an Oriental has presided, but it will not be the last.”² Mott has also supported the plan to have Dr. Rajah B. Manikam serve as the joint representative of the World Council of Churches and the International Missionary Council. His headquarters are at Bangkok.

6. Counseling with and Enlisting Co-operation of Influential Persons

Few men in the religious world have so assiduously interviewed authoritative personages in all parts of the earth as has Mott. He is avid for information, and has carefully preserved and consulted the notes that he has jotted down in his own shorthand. Publicists, educators, journalists, and religious leaders and students all alike have been sought out by him in the eighty odd countries he has visited. He has also had audiences with the sovereigns and heads of government in many countries. As we have already seen in the case of Russia, his primary purpose on such occasions has been to serve the Christian movement in each country, or in the world at large. A perusal of personal letters exchanged between Dr. Mott and certain rulers and high government officials shows that his counsel was eagerly sought by them more often than he sought any favor or counsel from them, as the following autograph letter from the Queen of one nation exemplifies:

Deeply grateful that you are ready to undertake work in this sorely afflicted country, I desire to send you personally a few words of thanks. The aid of the Y.M.C.A. comes at a moment when my people are in great need and when the unruly state of affairs in . . . makes the outlook extremely precarious.

Having had several long talks with [your representative] Mr. —, and his companion, I was able to indicate to him a few points where aid would be most urgent and effective. I was charmed and touched by the generous way your envoy met all the suggestions I made, filling my heart with great hope. . . . I am particularly keen to work with the Y.M.C.A.'s together, and will give them all my moral support, being convinced that under my special patronage the best work can be done. The thought of America's great generosity is a great consolation in our hour of darkness.

² *Addresses and Papers*, II, p. 7.

Mott's audience with the late King of Sweden, Gustav V, is thus related by Hugo Cedergren:

When we arrived at the summer palace outside Stockholm, I was first called to the King's presence. His Majesty was over 90 years old, and this audience was the only one given at that time, as the King's health was very delicate. The King said that he remembered having met Mott. Finally the King pointed out that he would not have the strength to talk with Mott more than five minutes. I withdrew and Mott was ushered in. In the meantime I was speaking with the Chamberlain-in-waiting. The time passed, and we waited. After more than twenty minutes Mott returned. During our long drive back to Stockholm, Dr. Mott spoke with admiration of the vitality of the King, and told, what he could tell, of the conversation. Later I was given to know that the King was grateful for having had this opportunity to meet such a man. Mutual appreciation.

Queen Wilhelmina has seven times invited Dr. Mott to be a house guest, has repeatedly corresponded with him respecting religious and other affairs in overseas dependencies of the Netherlands, and has recently dedicated to him a volume written by herself.

Mott has enjoyed the confidence of all but one of the Presidents of the United States for half a century, and has been a welcome visitor to several of the Secretaries of State. His relations with Presidents Theodore Roosevelt, Woodrow Wilson, and Herbert Hoover were especially close. President Benjamin Harrison wrote the Foreword to *Strategic Points in the World's Conquest*. President Taft wrote the Foreword to the two volumes entitled, *Service with Fighting Men*, in the course of which he says:

I cannot close this Foreword without saying something of John R. Mott, to whose initiative, genius for organization, and inspiring leadership the work of the Young Men's Christian Association in this war is chiefly due. He would seem to have been trained by Providence to do this work. There is no one of the present day who has a greater world vision of promoting the better side of all men and more experience fitting him to do so than Dr. Mott. His knowledge of the moral and religious spirit of peoples of all countries and of the effective method of reaching and stimulating that part of their natures is extraordinary. Leaders in centers of influence the world over have a familiarity with his genius and capacity. This has made him a great agent in the progress of civilization. No man knew so

well as he did, when we were brought into the war, the problems we would have to meet, because he had made himself intimate with the conditions in all the war area by extended visits to the countries of the combatants and to their camps.

The same is true of not a few of the Viceroys and Governors of British Dominions. Among them Sir Andrew Fraser, Lord Irwin, Lord Halifax, Mackenzie King, and Jan Hofmeyr of the Union of South Africa stand out. Mott always makes exhaustive preparation for every important interview. Twice in the nineteen-thirties he spent many hours on two successive days in intimate discussions with Gandhi. Each time he had written out beforehand a penetrating list of questions touching the religious situation in India, such as the sound policy for the missionaries to follow in reference to the possible mass movement of the people toward Christ. The detailed report of these conversations as given in Mott's *Addresses and Papers*, Volume VI, is absorbingly interesting, and shows how well he combines an eager search for truth with unshakable fidelity to his tested Christian convictions.

Mott has won the confidence of eminent Japanese to an exceptional degree. Incidents connected with his visits to Japan on two of his tours illustrate his rare opportunities to bear witness for his Lord. His associate, G. Sidney Phelps, writes:

In 1925, he was the guest of Viscount Goto, who had studied medicine and was intensely interested in what Christianity might have to offer to scientific minds in Japan. He finally asked Mott for an unhurried interview on that subject, and I saw Mott preparing an outline on "What Jesus Christ offers to a scientist" with as much care as though he were to give an address before a great audience. Dr. Mott was equally intimate with Viscount Shibusawa, merchant prince and philanthropist, then in his 82nd year. For hours they talked about spiritual things and the necessity of basing civilization upon spiritual values. In all such conversations, Mott never hesitated frankly to confess his faith in Jesus Christ, and because of his tact and sympathetic approach, he never gave offense.

The second occasion was in 1949 when Mr. Phelps was again with Dr. Mott. Of this visit to Japan, Mr. Phelps writes:

In 1940, when Japan was facing impending doom, Viscount Sakatani, scholar-statesman and tireless worker for peace, said: "Dr.

Mott is the only foreigner in the world that could come to Japan and tell us anything he wishes. Please urge him to come soon!"

It was not, however, until 1949 that Mott could accept that invitation. Then in his 84th year, he was received with special veneration and was treated as a National Guest both by the Imperial Family and by General MacArthur. His audience with the Emperor was significant, for it included an intimate discussion of spiritual matters, which Court officials said afterward had been genuinely acceptable. Later, he was entertained by both Prince Chichibu and Prince Takamatsu and their consorts.

Governor Ichimada of the Bank of Japan had a group of distinguished men at luncheon to discuss the need of religion to undergird the national life, and the president of the Chamber of Commerce assembled over 150 businessmen and educators who eagerly listened to Mott's "almost evangelical message," as Baron Morimura characterized it. At least 40 of those present told Mott that they had heard him speak in their youth, at college or at a Y.M.C.A. conference. In Manila, Dr. Mott was entertained by President Quirino with important officials present, all of them keen to discuss the moral and political problems growing out of the Republic's new position in East Asia.

In China, more than 100 picked leaders (mostly Chinese) assembled to take counsel with Mott in face of the then impending Communist onrush.

Not a few Orientals would doubtless echo these words in a recent letter from Dr. Kagawa:

It seems almost a miracle that an American could have such a profound understanding of Orientals as Dr. Mott has. To him there is no East nor West, for his nationality is in heaven. Every time he visits Japan, my impression of his power to lift us all to heaven as brothers in Christ is deepened.

7. Seizing Strategic Opportunities

An illustration of Mott's sagacious sense of strategy in international-interracial relations was his origination in 1908 of the Committee on Friendly Relations Among Foreign Students. The story is dramatic and has a happy ending:

One day when Mott was with Mr. Cleveland H. Dodge in New York at a time when the development of student migrations, Asiatic and European, was creating a world-wide need, Mott mentioned that he had never met Mr. Andrew Carnegie. "I will take you up to

Andy now," replied Mr. Dodge. They went together to his residence on Riverside Drive, and were shown in. Mr. Carnegie was out, but soon came in, in his golf clothes and in an irritable mood, having lost the game. Sitting down with a thud on the sofa, he exclaimed, "Lord, what a day!"

"I have brought a man whom you ought to know," said Mr. Dodge, and introduced Dr. Mott with some high compliments. "What has he got to say to us?" said Mr. Carnegie. Dr. Mott plunged straight into a statement about the large and rapidly increasing number of foreign students, their perils and possibilities, and stressed the urgent importance of meeting their needs. "You have got a charmer here," said Mr. Carnegie, but added, "Why are you giving your life to such work? You are wasting your time. What is your plan?" he then demanded.

Dr. Mott outlined his scheme to locate strong men at great university centers from Tokyo to New York where there were now large numbers of foreign students and to provide means for their being exposed to the best instead of the worst sides of civilization and for affording them good comradeship and stimulating ideals. He ended by hoping that Mr. Carnegie might make a gift of \$10,000 a year for at least two or three years to make possible the carrying out of such a plan. Mr. Carnegie at once said that if Mr. Dodge would give such a sum he would do so. Mr. Dodge immediately accepted the challenge. On the way back to Mr. Dodge's home they happened to meet Mr. George W. Perkins and related what had happened. "That's talking some," he said. "If you have got Carnegie to come across there must be something in the proposition. You ought to let me in on it. I will give you another ten thousand."

The following night Mott was sitting by the side of Mr. William Sloane at a committee meeting in the Union League Club and incidentally narrated the above story. "Let me add eight thousand dollars to that," said Mr. Sloane. In two days Dr. Mott had thus secured for starting this work practically the entire amount required. On the following day he launched the Committee on Friendly Relations Among Foreign Students which has done untold good for students across the world under the fine executive leadership of Charles D. Hurrey.³

The work continues today on a larger scale, to keep pace with the heavy influx of students from all parts of the world. Its far-reaching value has led the foreign mission boards to aid the International Committee of the Y.M.C.A. in its support.

³ Mathews, *op. cit.*, pp. 414-15.

8. Mott as an International Bridge Builder

President Woodrow Wilson had long been a friend and admirer of Dr. Mott, but when he besought Mott in 1913 to accept the post of Ambassador to China he had other reasons than friendship. He set them down in these sentences written to his Secretary of State, William Jennings Bryan:

The thing most prominent in my mind is that the men most active in establishing a new government and a new regime for China are many of them members of the Y.M.C.A., and many of them trained in American universities. The Christian influence, direct or indirect, is very prominently at the front, and I need not say, ought to be kept there.

Mr. John R. Mott, whom I know very well and who has as many of the qualities of a statesman as any man of my acquaintance, is very familiar with the situation in China; not only that, but he enjoys the confidence of men of the finest influence all over the Christian world. I am thinking of cabling to him (for he is now in China) to ask if he would be willing to remain there and represent the United States as our minister.

After deliberate consideration, Mott cabled his declination, and then, notwithstanding the fact that the President himself and Mott's lifelong friend and supporter, Cleveland H. Dodge, begged him to reconsider, he declined again. Having heard and accepted the call to be an Ambassador of Christ, he has been deaf to all other calls.

His steadfast adherence to his Christian mission, coupled with his unique record of service to the cause of international and interracial understanding and co-operation have earned him numerous governmental decorations, as well as academic honors from universities on both sides of the Atlantic. But the most impressive honor of all was the Award to him, in 1946, of the Nobel Peace Prize. In bestowing the Award, the president of the Prize Committee said:

As a rule, the Nobel Peace Prize winners are people whose names have been made at Peace Conferences, disarmament conferences or arbitration treaties, or by having won some major political conflict or other. But John Mott has come here today because he has been true to the call which he as a young student heard, and has created world-

wide organizations which have united millions of young people in their work for Christian ideals of peace and understanding between men. He was never a politician; he took no part in the official work for peace. But he was ever a vital force and indefatigable in the service of Christ; a sower in youthful minds, which he opened to those fountains of light which he felt could bring the world peace and bring humanity together in goodwill and understanding.

From among the many tributes received by Dr. Mott in connection with the award the following are presented.

From the President of the United States of America, Harry S. Truman:

When permanent peace comes to the world, it will come because the peoples of all nations, all races, and all communions are drawn together in mutual respect and understanding. Perhaps no man has labored more assiduously than you in the promotion of international goodwill.

Working always without official portfolio as a humble, private citizen, you have marked well the paths which must be taken by governments if men are to live in peace with one another.

The Dean and Professors of the Russian Theological Institute, Paris, including Dr. N. A. Berdyaev:

We are happy that the name of the peacemaker is given to a great Christian and not to a politician. We are happy and proud for you and also for us insofar as you represent all Christians—your friends.

Dr. Marc Boegner, president of the Federation of Protestant Churches of France:

I express to my co-president of the Ecumenical Council my joy and reconnaissance of affection. All French Protestantism thanks God for this magnificent accomplished work during fifty years, by the great servant to peace between nations.

John D. Rockefeller, Jr., New York City:

Any other man attaining such a position of world recognition would have been apt to become self-satisfied and assertive. With you the opposite has been the case. . . . Never in anything you say or do is there any reference to yourself save only as an instrumentality through whom God has worked.

Excerpt from the Citation by the President and Trustees of Cornell University:

John Raleigh Mott, graduate of Cornell in the class of 1888 and devoted son of the University; undergraduate leader whose early promise on this campus has been richly fulfilled in your subsequent career; moving force in the International Young Men's Christian Association for more than half a century and eloquent voice of Christianity in action; author, diplomat, and prophetic statesman of the new world of understanding and brotherhood among mankind; winner of the Nobel Prize for Peace in 1946:

With warm appreciation of your noteworthy achievements and your unselfish and productive career in the service of humanity, we extend our most cordial felicitations.

Editor, *Stockton Record*, California:

An 81-year-old man of God who is not a clergyman, but a missionary, and who holds the degree of Doctor of Divinity in the Russian Orthodox Church, left yesterday to accept the 1946 Nobel Peace Prize in Norway. . . . Considering that this has been a year of highly styled diplomacy and big names busy in the United Nations, the award to a churchman is surprising, to say the least. . . . And who will gainsay this missionary's contention that "man's extremity is God's opportunity."

Dr. G. Bromley Oxnam, Bishop of New York, formerly president of the Federal Council of Churches:

Dr. John R. Mott, whom I believe to be the greatest Christian statesman of our century, was recently awarded the Nobel Prize for Peace. It was a fitting recognition of a great man who has given himself to the high task of creating a just and peaceful world grounded in the religion of Jesus. Dr. Mott has addressed hundreds of thousands of people in the major nations of the world. He counts among his friends the great and the lowly, rulers of states and servants of the people, but much more important than public addresses can ever be, he has created international organizations of youth, education, and missions that have multiplied his powers unnumbered times. No man has done more to build the ecumenical church than has Dr. Mott.

President John A. Mackay, Princeton Theological Seminary, Princeton, New Jersey:

At long last it has been recognized publicly in the secular order that no one in these last decades has worked more indefatigably for peace than you have. It is true that nations in the East and in the West, which you loved and often journeyed to, went to war with each other. But the scattered members of Christ's Church, which you, more than any other in the modern era, have drawn together and given a sense of oneness in their common Head, will more and more become earth's greatest power to make peace and maintain it.

The Bishop of Chichester, president of Central Committee of World Council of Churches; The Palace, Chichester, England:

The recognition of such magnificent Christian work is a great encouragement to all Christians, and I am most thankful for your sake and the Church's sake.

Bishop Berggrav of Norway in an Address on the Nobel Peace Award:

The Bible has been translated into some 400 languages. If we who are present here to-day had been able to pay homage to John Mott in an adequate way, all those 400 languages of the world ought to have been used, because in all the 400, or in nearly all of them, John Mott's name has been mentioned over and over again during generations, and in all tongues of the world the name of John Mott has the same meaning—a flying standard for Christ. But if the 400 had been represented here, I think we might have been surprised by the curious fact that all of them would have pronounced the name Mott in the same way. This is symbolic; for men of all tongues you are simply one and the same straightforward John Mott.

The Leader-Recruiting and Training Tributary

"It is better to put ten men to work than to do the work of ten men."—DWIGHT L. MOODY

An associate general secretary of the World Council of Churches, Dr. Henry Smith Leiper, has written the text for this chapter in these words: "There can be no question that the recruitment of the leadership of the ecumenical movement right across the world owes much to Dr. Mott personally." He continues by observing, "To take a single illustration, one inevitably thinks of J. H. Oldham, without whom, of course, the International Missionary Council could not have become what it is, but whose association with the movement owes so much to Dr. Mott's vision and powers of attracting support. . . . And there are those who would never have appreciated Oldham had not Mott given them the 'feel' of the larger enterprise by his own advocacy."

The most convincing confirmation of Dr. Leiper's statement will be the testimonies and the careers of men and women who have played a significant part in one or another aspect of the ecumenical movement, broadly conceived. The persons to be quoted or referred to will be distributed in six groups according to the primary character of their contribution to Christian fellowship, co-operation, federation, and unity. The group headings are: 1. The Student Christian Movement. 2. The Y.M.C.A. 3. International Missionary Organizations. 4. National and World Councils of Churches. 5. Relations with Eastern Orthodox Churches. 6. Relations with Roman Catholics. Many of the persons cited

have been active in more than one group, in fact, Dr. Mott himself has been related in some degree with all six.

Group 1. The World's Student Christian Federation

Dr. W. A. Visser 't Hooft, the general secretary of the World Council of Churches, advanced to the front rank of younger ecumenical leaders through an apprenticeship for his present post as secretary, first, of the W.S.C.F. and then of the World's Committee of the Y.M.C.A. His letter throws light on Mott's manner, not only of enlisting promising young leaders, but also of training them for expanding responsibilities. Dr. Visser 't Hooft's allusion to his mother's remark about Dr. Mott has a piquancy all its own:

I met Dr. Mott first in 1921 or 1922 and from that day onward he has always taken a personal interest in my life and work. In the many World's Student Christian Federation meetings which I have attended in those years, Dr. Mott was unquestionably the God-given leader who gave us a sense of the dimensions of the task to which God had called us, and it was through him that I saw first of all the one worthwhile thing to do for a younger man was to prepare himself for service in the world-wide Church of Christ and for its tasks of Mission and Unity. I remember that when I once presented my parents to Dr. Mott, my mother said to him smilingly that he was like a spider and that no one who had gotten into his web could possibly get out again! There was real truth in that remark, for I had in fact been caught into the great web which Dr. Mott had spun. And I never did get out of it.

In 1924 I joined the staff of the World's Committee of the Y.M.C.A. During the following years I was again privileged to work very closely with Dr. Mott. Thus at the World's Y.M.C.A. Conference at Helsingfors I served as his righthand man and learned from him how to run a great international Christian meeting and to think of the whole meeting and its whole spiritual program, as well as of the many small details which have their importance for the ultimate success of the meeting. I was also associated with Dr. Mott in one of the important Conferences with the Eastern Orthodox leaders, namely, the one at Kephissia near Athens, and learned much of his approach to the Eastern Orthodox world.

Having worked with Dr. Mott in the Federation and in the Y.M.C.A. I came again into close touch with him in the years when the World Council was set up. In 1937 Dr. Mott played a considerable role in the discussions which led to the plan to form a World

Council. The Commission which he chaired at the Edinburgh Conference on Faith and Order made a strong reference to the desirability to form a World Council of Churches and he defended the plan before the plenary meeting. It was therefore most natural that, when in the next year at Utrecht the Provisional Committee of the World Council was formed, he became one of its vice-chairmen. There would be a great deal more to tell about Dr. Mott's role at such important ecumenical conferences as the World Youth Conference at Amsterdam in 1939 and the First Assembly of the World Council where he made the opening address in Amsterdam in 1948. But what I have said is perhaps sufficient to show that Dr. Mott has had a deep influence on the whole course of my life and that I have constantly been allowed to learn from him in the various positions which I have held.

Dr. T. Z. Koo of China has probably addressed more students in both Orient and Occident than any other Oriental. His account of how he was recruited and developed is an example of Mott's discernment in picking potential ecumenical leaders from races other than his own. Dr. Koo writes:

I first met Dr. Mott in Hardenbrok, Holland, at a meeting of the World's Student Christian Federation General Committee in 1921. That initial personal contact later developed into a warm friendship between us and for some 25 years his sympathetic understanding and wise leadership have been a source of inspiration in my personal life and work.

It was Dr. Mott who led me into international student work through the World's Student Christian Federation. He first raised the question of my working under the auspices of the W.S.C.F. in 1922 by asking me to undertake a visit to the Student Christian Movement in India, Burma, and Ceylon. To this day, I do not know what made Dr. Mott pick on me for this assignment. I had been in student work only two years; I had no experience in money raising and no gift in public speaking. As a matter of fact when I first joined the Y student work in China, I got David Yui to agree with me, as part of my contract, that I was not to be asked to raise money or make speeches as a Y secretary! Yet Dr. Mott would not take "no" for an answer, and so in fear and trembling I went to India on what was my maiden voyage under Federation colors in 1922. That was the beginning of a relationship with the W.S.C.F. in various capacities which was only terminated in 1947 when I resigned from the secretaryship of the Movement.

Miss Ruth Rouse's distinguished service as Women Students' Secretary of the World's Federation in association with Dr. Mott and other ecumenical pioneers prepared her for her present post as editorial secretary of the Committee of the World Council of Churches which is compiling a history of the ecumenical movement. Her indebtedness to Dr. Mott she has described as follows:

Dr. Mott, more than anyone else, has exercised a far-reaching and decisive influence on my career ever since I left college, through his invitation to me to visit the United States on behalf of the Student Volunteer Movement in 1897; his drawing me into the service of the W.S.C.F. as its women's secretary in 1904; his constant help and encouragement to me throughout my connection with the Federation up to 1925, etc. All I have learnt as to what is worthwhile working for in this world and almost all that I have learnt as to how to work for the Kingdom of God, I have learnt through Dr. Mott, through working with him as a fellow secretary, accompanying him and Mrs. Mott on certain tours, e.g., Russia and South Africa, staying for long periods in their home in America, and having constant fellowship and consultation over the Federation and missionary matters.

As regards any share I have taken in the ecumenical movement, it would in certain ways have been more extensive if I had been able to accept certain invitations which Dr. Mott gave me to work on ecumenical committees and so forth. I cannot even faintly imagine what my life would have been like apart from Dr. Mott's influence.

B. R. Barber was first recruited as a fraternal secretary of the Y.M.C.A. in India. For the last thirty-nine years, however, as private secretary to Dr. Mott he has done much to facilitate all his chief's ecumenical services:

In 1898, I became the first paid general secretary of the Young Men's Christian Association at Northwestern University. I had three calls to the foreign field; to go under the Methodist Board to Buenos Aires; to teach in the Business Department of Syrian Protestant College, Beirut; and to work among the thousands of students in Calcutta. C. K. Ober advised me to write to Mott for advice. From Scandinavia, Mott asked me to hold up my decision till he could see me at Grand Rapids International Convention. There, Mott and W. D. Murray each took me by an arm and walked me round block after block till I was ready gladly, to say "Calcutta." I only asked for time for the decision to be confirmed by my fiancee, Miss Clarke.

After spending thirteen years in Calcutta, I was prevented by sick-

ness in the family from returning to India. I told Dr. Mott the situation and said that I was ready to return to India alone. Dr. Mott said, "Barber, that is not the way for families to live." He then proposed that I serve him as personal secretary, following E. C. Jenkins. I loved my work in Calcutta but I saw that Dr. Mott needed relief from detail work. If I could bring that relief I should be a sharer in the larger work. Since September 1, 1913, I have stood by, never once regretting that back yonder I dedicated my life to these humble tasks. I believe I am doing a little ecumenical work along the way.

I have scanned, during my years of service, tens of thousands of letters in Dr. Mott's daily mail. Most of these were concerned with important business; many with old memories and friendly greetings. Hundreds of them from persons in all parts of the world, in all walks of life, have in substance said: "Dr. Mott, you will not remember me, but since your visit here many years ago my life has been changed"; or, "I became a preacher of the Gospel and God has blessed my ministry."

One secret of Mott's success in recruiting men is his tenacity. Not only Visser 't Hooft, but many others, have been caught in his web. One of them was Dr. Conrad Hoffman, whom Mott "never let go." His services have been exceptionally varied, as the following will show:

I first heard of John R. Mott in 1909. On my return from graduate work in Germany to the U.S.A. in 1910 I became active in church work and in the Student Y.M.C.A. at the University of Wisconsin. In 1913 I made the decision to become a Student Y.M.C.A. secretary, to do which I had to surrender my position as professor of Agricultural Bacteriology at Wisconsin, with apparently a great future ahead of me. It was the inspiration of Mott that contributed much to this decision. I began as a Student Y.M.C.A. secretary at the University of Kansas in 1913.

In 1915 we organized an evangelistic campaign at Kansas University with Dr. John R. Mott and Raymond Robins as leaders. From that time on Mott never let go. In May 1915 I was asked to go to Europe for prisoner-of-war work. First in England, then to Germany, where I remained until 1919, returning to America and going back to the University of Kansas, out of a sense of loyalty. In 1920 I was called back to Europe by Dr. Mott, first to explore the need of students in Europe and then to become the Director of European Student Relief, in which capacity I served until 1927. From European Student Relief I was asked by Dr. Mott to take charge of the Friendly Service for Foreign Students in Europe, under the auspices of the

World Student Christian Federation. Then in 1930 I was asked to become Director of the Christian Approach to the Jews, much against my better judgment, but under the insistence of Dr. Mott and Dr. William Paton, both of whom insisted that I was the man for the job.

Professor Knut B. Westmann of Sweden traces to Mott's visit to Uppsala University in 1909, the beginning of his activity in the W.S.C.F. as well as in other significant movements:

Dr. Mott spoke on personal religious problems and on the crisis in the Far East. There was a religious revival among our students that winter, and in a splendid way he added fuel to the flames. What followed was the Crusade Movement, when the Christian students went around during the vacation to help start young people's groups and to present Christ in discussions with the Socialists in People's Houses. This made a considerable stir in our Church, and many initiatives followed, among others, the Sigtuna Foundation in 1917, led for 25 years by Manfred Bjorkquist, the originator of the Crusade, and now Bishop of Stockholm. I took part in the Crusade, and went from there to the Oxford Conference of the World's Student Christian Federation. In 1913 I attended the W.S.C.F. Conference at Lake Mohonk, New York. Later, I was associated with Nathan Söderblom, Karl Fries, Jakob Lundahl and Kolmodin in ecumenical enterprises growing out of the Edinburgh Missionary Conference.

I was sent by the Church of Sweden Mission to both China and India to make investigations, and from 1923 to 1930 I was teaching at the Lutheran College at Yiyang. During the 1930's while I was a professor of Missions and Far Eastern Religions in Uppsala, I was connected with the Swedish Ecumenical Council and with the International Missionary Council, being one of its vice-presidents for ten years. . . . I had therefore the privilege of co-operating during those later years very closely with Mott, certainly with much affection and admiration.

The Reverend Hugh Martin, editor of Student Christian Movement Press of Great Britain, writes:

I first came into personal contact with Mott more than forty years ago, at the World Missionary Conference in Edinburgh in 1910. He was, of course, the chairman. I was a student of theology watching from the gallery. But the conference as a whole left unforgettable memories and an undying inspiration for the rest of my life. Part of the picture is undoubtedly the personality of Mott. At about the same time in my student days his book, *The Decisive Hour of Christian Missions*, made a very real impression on my outlook.

In 1913, still a student, I was a delegate to the Lake Mohonk Conference of the W.S.C.F. I was impressed by the way Mott sought out and talked to me, a very humble delegate—as he no doubt did to many others. He sent me to speak at the student conference in North Carolina.

Since then I have had many meetings with him, alone and with company. I have many times heard him speak to groups of responsible Christian leaders. He never failed to bring wise experience to bear on their situation and to send them away heartened for their job.

I cannot help being touched by the fact that in all these years Mott seldom came to London without making an opportunity for personal contact and conversation with me, though there was assuredly little I had to say that was of importance. His continued deep interest in my work as editor of S.C.M. Press was a great encouragement.

In 1928 when I attended the W.S.C.F. Conference at Mysore, India, it was Mott's insistence that made me, much against my will, become treasurer of the Federation. Whether it was a wise choice for the Federation, it was certainly a great experience for me in the next eight years.

What Mott did with me and for me, he was doing for countless others. Setting others to work, looking for men for jobs, and putting—or at least pushing—men in has been one of his notable tasks. And, at least usually, choosing the men with great wisdom.

Arthur Jorgensen, formerly secretary for student work in Tokyo and senior fraternal secretary; later, on the staff of Japan International Christian University Foundation, says:

At the end of 1910, I was asked by Dr. Mott to come to New York for a conference with himself, Fletcher Brockman and Galen Fisher regarding my prospective work in the Far East. I was elated, for this seemed to confirm a hitherto unofficial call. We met in Dr. Mott's office. I remember the balanced persuasiveness with which he analyzed the opportunities in both China and Japan. But on his desk was a large map of Tokyo, a city he described as the world's largest student center, and I could not escape the impression that this was the job he would like to see me undertake. In view of my respect and admiration for him, I went back after a few hours to tell him that I would accept the call to Tokyo.

And now for another concrete illustration of his influence at an important juncture in my experience, I move on to about 1922. I had been in student work for more than ten years. There were several able Japanese associated with me, and I was inclined to feel that the re-

sponsibility ought to rest on their shoulders. Another factor was a possible opening in a completely different line of work, a line that had great attraction for me. Furthermore, I was profoundly restless, and felt that only by some radical change could inner satisfaction be achieved. Therefore, against the advice of intimate and trusted colleagues I decided to resign. W. D. Murray, lawyer and chairman of the World Service Committee, that priceless friend of all "foreign secretaries," was visiting Japan at the time. He listened to my reasons, countered them with his own, and finally accepted them. He agreed to carry my resignation to the Committee with the recommendation that under the circumstances it be accepted. A month later Dr. Mott arrived for one of his tours. He had met Mr. Murray in San Francisco and now had my resignation in his pocket. Once more, in maturer years, I was to feel the influence of Dr. Mott's magnetic personality. In the midst of a crowded schedule he gave me time for several unhurried conferences. In the end, I yielded to his ever reasonable and persuasive appeal to continue in Japan, and as a new project, to develop more first-rate religious literature for Japanese students. My resignation went to the waste basket and I remained with the International Committee until two years after reaching retirement age. And I here bear witness that in this new assignment, which he cleared meticulously with my colleagues, both Japanese and American, he continued to support me with the unvarying loyalty that has always characterized his relation with his colleagues.

The writer ventures to recall how Mott saw in him capacities which might otherwise have lain dormant, and brought them to bear at several points on the advancing ecumenical movement:

Soon after my university graduation, Mott's influence entered into my decision to accept the Intercollegiate secretaryship of the Boston Y.M.C.A. At that time Mott was making his first world tour, to establish and extend the World's Student Christian Federation, and I eagerly read his serial reports, later published as *Strategic Points in the World's Conquest*. It was due to these reports, in good measure, that I became a Student Volunteer. In April of 1897 it fell to me to arrange a conference of New England Student Y.M.C.A. presidents in Boston to which Mott came to speak. His picture of the critical situation in the Far East deeply impressed me. I had been planning, however, to take two years of graduate study and then go to India as an educational missionary.

Accordingly when Mott suddenly asked me to go in the following September to shepherd the infant Union of Student Associations in Japan, I was almost stunned. Common sense dictated more experi-



THE EASTERN ORTHODOX MONASTERY ON MOUNT ATHOS



JOHN R. MOTT AND ECCLESIASTICS OF THE EASTERN
ORTHODOX CHURCH ON MOUNT ATHOS



Meeting of the Holy Synod of the Eastern Orthodox Church, 1934

EASTERN ORTHODOX CHURCH ECCLESIASTICS WELCOMING JOHN R. MOTT
ON MOUNT ATHOS, 1934

ence and study. Mott did not try to override my hesitation nor to minimize the difficulties, but urged me to pray and to consult friends and relatives. A month later I accepted the call, subject to a delay of several months for intensive study and to a period of further study during my first furlough.

During my years in Japan, many opportunities for interdenominational service came to me: the presidency of the Federation of Missionaries in Japan; associate editorship of the annual, *The Christian Movement in Japan*; considerable responsibility for arranging for the W.S.C.F. conference in Tokyo, and for the programs of the many visiting delegates who toured the country to make evangelistic addresses; and the secretaryship of the Edinburgh Continuation Committee for Japan.

In 1920, he invited me to Switzerland to help write the history of the W.S.C.F. and to attend conferences of that Federation and of the incipient International Missionary Council. A year later, after I had resigned from the Y.M.C.A. staff and was studying sociology at Columbia University, I was again taken by surprise when Dr. Mott, President Ernest D. Burton of the University of Chicago, and Dr. Charles R. Watson invited me to become the executive of the newly formed Institute of Social and Religious Research, a Rockefeller enterprise. My scruples were gradually overcome, and I accepted the post, a decision which I have never regretted, for it undoubtedly opened wider doors of service to the whole Christian movement than I should ever have dared enter on my own initiative.

A revealing description of the spiritual stops on which Mott plays in recruiting and inspiring men is given by Charles D. Hursey, who has rendered service among the students of many lands and many confessions:

Dr. Mott has been a determining factor in the major decisions of my life. As a sophomore in the university, I was impressed by his dynamic personality and forceful message. The subjects of his addresses have lingered with me across the years: "Temptation, the Battleground of Student Life"; "Bible Study for Personal Spiritual Growth"; "The Danger of Atrophy of the Spiritual Nature." They helped to stabilize my confused mind and convinced me that his was a leadership I would like to follow. In later personal talks with him he invited me to attend the 1907 conference of the World's Student Christian Federation in Tokyo and to visit China, Korea, and the Philippines. On our return from the Orient, he called me to a high position in South America, and generously insisted that we first devote a period of study to Latin America. After a term of service in

South America, he asked me to take the executive leadership of the Student Volunteer Movement in the U.S.A. Later he appointed me director of a world-wide program of friendship, the Committee on Friendly Relations Among Foreign Students.

At every crossroads he opened the way to opportunities beyond my fondest dreams, and to responsibilities that made me tremble; he made each proposition so attractive that I could not turn it down. Dr. Mott excelled in personal recruiting and training of this character. He knew the world's needs and the One who could satisfy them. His final message to us as we sailed for South America was: "He who said go, also said, I am with you to the end of the day."

In his training and stimulating of us Dr. Mott shared his deepest experiences and convictions, and also praised us for our efforts. So completely did he captivate me that this question haunted me whenever I was confronted by a difficult decision: "What would Mott have me do in these circumstances?"

Dr. Eugene E. Barnett, formerly senior fraternal secretary of the Y.M.C.A. in China and now general secretary of the National Council of the Y.M.C.A.'s of the United States:

I was student secretary of the Y.M.C.A. at the University of North Carolina when Dr. Mott called me to the staff of the International Committee. The conversation which I had with him at Northfield in the summer of 1910, in which he outlined his proposals with respect to my assignment in China, constituted a memorable half hour. During this brief period he outlined the considerations lying back of the "proposal" in such overpowering terms that I found myself speechless when he asked if I had any further questions to raise.

In retrospect I must confess that at times I felt as if the Northfield interview was too brief and one-sided for a decision in which my young wife and I had so much at stake! At the same time it must be said that I have never regretted for a single moment the decision taken at that time.

After I got to China I continued to experience the extraordinary guidance and inspiration which Dr. Mott exerted as general secretary of the International Committee. Not that he ever issued directives—I do not recall his ever having issued anything like a directive to me during my years in China—he nevertheless carried on his correspondence in such a way as to keep clear and dynamic the objectives toward which the Movement of which I was a part was moving.

In the winter of 1945-46 Dr. Mott and I spent a weekend together at Villars in Switzerland. On our return to Geneva we happened to be together when we met Dr. Fisher, the Archbishop of Canterbury.

"I suppose," the Archbishop said to me, "you, like myself and so many others, fell under the spell of this man's influence (Dr. Mott's) as a student." In later conversation with Dr. Mott he told me that on his way to Geneva he had visited the Archbishop of Canterbury in England, and then the Primate of the state churches of Norway, Denmark, and Sweden, one after another, and that all four of these men had been active in the Student Christian Movements of their respective countries during the time of his leadership as general secretary of the World's Student Christian Federation.

I am persuaded that the most "highly multiplying" factor in Dr. Mott's world-wide leadership has been his amazing capacity to recruit men for strategic posts of Christian leadership, and to maintain a continuing relationship with them across the years. These men belong to many denominations and nations, and under his inspiration and guidance they have worked together without spending too much time in exploring the reasons why they did so.

Max Yergan's work among the more progressive elements of the Negro population in South Africa has already been referred to in Chapter Five. The following letter which he wrote to Dr. Mott after he had been working there for a year shows how greatly he was indebted to Mott:

I am here because back in America the spirit of the Student Movement gripped me years ago. Conferences at King's Mountain, then the Atlanta Conference of 1914 (over which Mott presided), have revealed to me a great call to service. As a result of the Movement, white men and black in America co-operated in sending me out here. On my way out my mission was facilitated by a group of young South African Dutch undergraduates who had invited me to Oxford. They were products of the Student Movement here. But this is only half of the story. It was a bit difficult to get Government consent to enter this country, but officials of the Movement secured their consent and thereby made possible Christian co-operation as between white and black people in America and white and black people in South Africa, no insignificant achievement.

I relate the above because I believe it is a type of the contribution of our Movement to the onward march of Christendom. To testify to my appreciation of the force of the World Student Movement and to be a friend and claim the friendship of the man who has under God been most largely responsible for it is both an honor and a privilege.

An impressive account of the far-reaching ramifications of Mott's work of recruitment is from the pen of Reverend Henri-Louis Henriod, who has rivaled Mott in the geographic and ecumenical scope of his activities:

My own vocation and change from architecture to theological studies had largely its origin in Mott's personal influence on me, as it did for De Vargas who became missionary professor in China, for Galland as Y.M.C.A. student secretary in South America, for Berthoud as missionary in South Africa, for Keller among foreign students in Switzerland, and many others.

We studied his books, and his world-wide views became a tremendous reality and inspiration to me. So much so, that when Miss Rouse asked me, early in the First World War, when I was local secretary of the Student Christian Movement in Geneva, to take charge of the newly created Foyer for refugee students in London, I spent the larger part of the war years on the staff of the British Student Christian Movement and initiated with my friend F. A. Cocker (the present Bishop of Bristol), the "Student Movement House."

It was again Mott, who on the suggestion of Ruth Rouse, invited me to become one of the four World's Student Christian Federation secretaries to succeed him when he resigned in 1920.

When in later years, as general and joint secretary of the World Alliance for International Friendship Through the Churches and of the International Christian Council for Life and Work, I insisted on bringing together the leaders of the various branches of the ecumenical movement to consider its unification or, when I initiated a joint committee of the World's Y.M.C.A., Y.W.C.A., and W.S.C.F., together with the youth work I had started in the World Alliance for International Friendship Through the Churches which led to the first world-wide Christian youth conference (Amsterdam 1929), I was impressed by the large number of those collaborators who had been inspired, recruited, or trained under the direct or indirect influence of Mott into Christian service and ecumenical vision, both in Europe and in America.

That was true also of the Stockholm and Lausanne Conferences in 1925 as well as of the Edinburgh Conferences of 1937.

In the 44 countries visited by me over the world, as W.S.C.F. secretary or in the service of the ecumenical movement whether in South Africa, in India, Burma and Ceylon, in the Near East, North and South America, and in practically all countries in Europe, I came again and again across Christian leaders, men in civil service or in educational institutions, who had been inspired by Dr. Mott or even led to a decisive ecumenical attitude and had become active in world-

wide Christian fellowship or organizations, in missionary or Church work, Y.M.C.A. or youth Christian movements.

Dr. George E. Haynes, expert on Negro-White relations, tells how Mott influenced him:

After meeting Mott at a Northfield student conference in 1905, I joined the staff of the Student Y.M.C.A., my field being Negro institutions. One of Mott's addresses at that first Northfield conference gripped me, when he put great emphasis on decision of character and the place of Bible study and meditation. His incisive mind and decisive personality stimulated me during my three years as a Student Department secretary. My decision to return for further graduate study at Columbia and to turn my energy to the problem of the two races in America was partly made under these influences.

Later, I made two surveys in Africa which Mott fostered. There I noticed particularly that Mott's visits to the schools of South Africa were still bearing fruit. As the chief consultant for Africa for the World's Committee of the Y.M.C.A.'s I have learned how his work and character have created waves of influence among youth in many lands.

Group 2. The Young Men's Christian Association

Like the World's Student Christian Federation, the Y.M.C.A. is interdenominational and interconfessional only in its membership, not in being controlled by the churches. Yet its value as an embodiment of co-operation by men of many denominations and confessions can hardly be questioned. Few of the statements now to be presented from Association leaders make explicit mention of the ecumenical movement, but several of the writers have given valuable aid to it, both in the lands of the Younger Churches and in the Occident.

Dr. Tracy Strong, general secretary of the World's Committee writes:

I first heard Dr. Mott at a Student Volunteer Convention, and because of my own temperament, my Oberlin College training, and my family training, I did not feel the call to join the Student Volunteers. Our home had always considered the world as God's world, in which "all need is near, and where there is no distant point, and where no nation, no race, no class is foreign."

Then I came to Geneva, and for nearly thirty years worked with

I cannot adequately express how much Dr. Mott has meant to me, ever since I first met him in 1907. He has been my elder brother, and if I have accomplished anything in the world, it is largely due to the inspiration I have received from him. It was he who kept me in Christian work. To him I still go when in difficulty. I look up to him as an advisor and counselor.

His courageous Christian message has always been a source of encouragement to me. His books and pamphlets have had a great effect upon Japanese thinking, and it has been my privilege to translate four or five of these books into Japanese. I remember, as a student, in 1910, I translated one of them, and this translation did as much for me as anything I can remember. I also recall translating his book entitled *Liberating the Lay Forces*. This was a powerful work and had great effect upon our Christian movement. I believe that Dr. Mott's influence in Japan will be felt throughout the ages. He has made a great contribution to us as individuals and to us as a nation.

G. Sidney Phelps, former senior fraternal secretary in Japan and close associate of Mr. Soichi Saito and other leaders there, writes:

The terms "international relations," "diplomacy," "a world view" had interested me from High School days when in a play I had the part of Secretary of State in a scene showing the Cabinet discussing the Chilean controversy. Then and there I decided that I should prepare myself for diplomatic service! So Mott fitted into my picture of world religion, as Theodore Roosevelt loomed on my horizon as a political prophet and world statesman. I thrilled at the thought that I belonged to an army of youth who were interested in world-wide religion and could sing, "Onward, Christian Soldiers!" All I needed was a religious prophet—and he proved to be John R. Mott.

His influence over my vocational decision came to fruition in 1902 in my third year as secretary of the University of Wisconsin Y.M.C.A. It was early in that year that I sought his counsel when a call came from a metropolitan student field. I asked him if he wanted me to go to the foreign field. He replied, "No, I want you to take over the Middle West student field for a while." Three months later, after the Student Volunteer Convention at Toronto, he asked me to accept a call to Japan. Before giving him my answer, I consulted one of my most respected friends, himself an outstanding leader in the Y.M.C.A. movement. He vehemently urged me not to accept Mott's invitation and added, "Mott will use you as a pawn upon his chess-board!" When I asked him if the game was worth while, he admitted



DELEGATES TO THE LAKE MOHONK CONFERENCE IN 1913



that probably it was! I have never regretted my decision to go to Japan.

Mott has never failed me in securing professional training, in generous personal counseling, in safeguarding the welfare of my family, in spiritual inspiration, in loyal organization support. I join in the exclamation of one of the delegates to the Cleveland Centennial: "What a leader!"

Dr. Mott's influence on the choice of a career by two Japanese and one American Y.M.C.A. secretary is recounted in a letter written in 1915 by Dr. George Gleason who served for twenty years in Osaka, Japan:

At the close of our staff meeting yesterday three members offered special prayer and thanksgiving for you upon your fiftieth birthday. Mr. Sajima referred in his prayer to his conference with you in 1907, when he made his decision to enter the Association and resigned his professorship. Mr. Maeda, our student secretary, remembered how under your inspiration at Tokyo in 1913, his life was turned toward the Association career. I myself recalled our hour together in 1897 at Betsey Moody Cottage at Northfield, when I decided to give my life to the Young Men's Christian Association; and later your call on me at Philadelphia, which brought me to Japan. We all rejoice in the turn you gave our lives.

I want to tell you anew what a joy it is to work under a chief like you. During these seventeen years of intimate fellowship I have especially appreciated the largeness of your plans and faith, and the full freedom you give your colleagues to work out, untrammelled by small rules, the best there is in us. Whenever I have failed to make good, it has always been my own fault and not yours or the fault of those at headquarters in New York.

Frank V. Slack has been associated with Mott both in India as a fraternal secretary of the North American Y.M.C.A.'s and in the United States as the executive of the World Service work. He writes:

It would be hard to exaggerate J.R.M.'s influence over my vocational decision. From the time when I first saw him at Northfield he pointed up my wandering ideas as to life directions. Then along in 1905, when on a visit to the University of Pennsylvania, he asked me to join the Student Department staff of the International Committee. In a leisurely interview he spoke of his own life decisions so informally and so vividly that I was most deeply impressed. A few years later, when

I told him I was thinking of going abroad, and he asked me whether I would go under a Church Board or the International Committee, I jumped at the latter. I had complete confidence in and loyalty to him and the cause he stood for, which was so characteristic of us younger men on whom he had laid his hand. I have never forgotten or got away from those influences. They were stimulating, reassuring, sobering, and governing influences throughout my active professional life. I think of them as indeed the expression of the Voice of God to me.

B. C. Sircar served for many years as a secretary of the National Council of the Y.M.C.A. of India, Burma, and Ceylon. Later, he was made a bishop of the Methodist Church. In a letter written in 1922, he acknowledges the great debt that he and multitudes of other Indians owe Dr. Mott. As a soul winner himself, he says that he "looks up to Dr. Mott as gifted with an overwhelming power to lead the students of all lands to consider the claims of God on their lives," and that Christian students of the world look to him as their ultimate leader.

One of the many men whose life plans were deeply affected by hearing Mott speak was George Herde, national general secretary of the Y.M.C.A.'s of Germany, who writes:

In 1907 I gave up my commercial career as a businessman in London in order to dedicate my whole life to the Y.M.C.A. I had already become a secretary of our movement in the German Y.M.C.A. in London when I met Dr. Mott in Queen's Hall, where he gave a lecture for the Student Christian Movement. His aggressive words came as a revelation of the true missionary spirit to me, and fortified me in my decision. What that meant at that precise moment of my life, I am unable to describe. Forty-five years have gone past since that day, and I am still grateful to have heard that message. From that date I have been under the continuous influence of his writings and lectures. His articles have always been a signpost to me on my missionary way.

Canon Anson Phelps Stokes, formerly secretary of Yale University, and Canon of Washington Cathedral, reveals little-known facts as to Dr. Mott's connection with his study of the relations of Church and State:

It happens that Dr. Mott has had a profound influence in connection with two of the most important events of my life, and with many other interests and activities. In the early stages of the First World

War, Mott called me to his office and said that he wanted to send me to Europe as educational director of the Y.M.C.A.'s Army Work, with the hope that I could do two things: provide such incidental education as might be possible during the war, and even more important, provide for extensive educational facilities during the period of demobilization. He thought that the latter period might be demoralizing if the men did not have something constructive to occupy their minds, and told me that he would be glad to have me co-operate with Ned Carter, then the general secretary of the Y.M.C.A. War Work in France. I went to Europe and got in touch with General Pershing. He gave me passes and told me to go ahead, and said that the Army would ultimately meet whatever expenses we found necessary. If I remember rightly, we received toward the end of the war one check for five million dollars.

Before coming home I organized the American Educational Commission, with the late Professor John Erskine as chairman. This Commission developed the work during the demobilization, including the establishment of the University of Beaune in France, with over 12,000 students. I had a conference with the rectors of all but one of the French universities to secure their co-operation, by allowing American men from the Army to attend their institutions after the Armistice. I also made the beginnings of similar arrangements in England.

The second place where Mr. Mott profoundly influenced my life was when he asked me to go as an associate delegate to the Oxford Conference on Church, Society and State in 1937. In making this appointment he asked me if I would fit myself to answer inquiries with regard to Church and State relationships in the United States. This request on his part led to my preparing the three-volume work on Church and State published in 1950 by Harper. It is probable that I would not have made the studies on which this book was written, or published the work, if it had not been for this original suggestion of Mr. Mott.

Group 3. International Missionary Organizations

From the Edinburgh Conference of 1910 for thirty odd years Mott and his associates in the International Missionary Council were the chief architects of co-operation among the missionary societies and the Younger Churches. Oldham was the philosopher and the mediator between Continental and Anglo-Saxon modes of thought and action, and Mott was the field marshal and prophet of co-operation and federation. Both men foresaw that the I.M.C. could be the bridge over which to bring

the Younger Churches into formal and equal fellowship with the Older Churches. The other secretaries of the I.M.C., Warnshuis and later, William Paton, ably supplemented Oldham and Mott, and Paton grew in stature until he loomed as the ideal colleague of Visser 't Hooft as one of the two general secretaries of the prospective World Council of Churches, so that Archbishop Temple wrote to Dr. Mott in 1938, before the Madras I.M.C. meeting, urging that Paton be allowed to take that post, as follows:

I do not think I am putting the matter too strongly when I say that there is no one else who in equal degree enjoys the confidence of the Churches in Great Britain, North America, and the continent of Europe, and at the same time has the invaluable touch with the Younger Churches which his association with the I.M.C. has given him.¹

At Madras, the Council agreed that Paton should be allowed to accept the post, and since he could continue to serve the I.M.C. on part time, it offered to carry his entire salary. Ever since his student days at Oxford, Paton had looked to Mott as his mentor, and as one of the kingpins of the World Council of Churches, he began to apply to that Council the principle of federation and the emphasis on the Younger Churches and the world evangel which Mott had done so much to embody in the I.M.C. Upon his untimely death in 1943, Mott said, "His ability, knowledge, and experience will be missed by the entire world mission."

The latest department to be developed in the International Missionary Council was that of Social and Economic Research and Counsel. The decision to establish it was reached in the late nineteen-twenties, and as its director, Mott approached J. Merle Davis, who had long been unconsciously preparing for the task, as will appear from his own statement below:

It is hard to express adequately my indebtedness to Dr. Mott. More than any man except my father, he has influenced my life, purposes and decisions. He was my honored chief for thirty-two years and has been my revered friend for nearly fifty.

When I was in Oberlin College fifty-four years ago, I sought an interview with Dr. Mott. I asked him about the source of his outstanding influence with young men. He said that it was probably his

¹ Hogg, *Ecumenical Foundations*, p. 285.

decision to devote his life wholly to advancing the cause of Christ among them. I have never lost the deep impressions of that interview.

While I was studying in Germany, preparing for educational missionary work in Japan, Dr. Mott's invitation to attend the World's Student Christian Federation Conference in Zeist, Holland, led me into sixteen years of service in Japan under the International Committee of the Y.M.C.A.'s.

On my resignation, in 1930, from the general secretaryship of the Institute of Pacific Relations, it was Dr. Mott who called me to open and direct the new Department of Social and Industrial Research and Counsel in Geneva, for a second period of sixteen years under his chairmanship. Dr. Mott, by his writings, addresses, example, and counsel, through all the years gave content, direction and power to the world-wide interest that I inherited from my boyhood missionary home in Japan and from the example and strong personality of my father. To work under Dr. Mott's leadership, to try to meet his expectations and to help in a humble way to fulfill his world-wide plans and vision has greatly enriched my life.

We shall now quote or comment on a few other persons active in the international missionary movement who have been stimulated by Dr. Mott:

Dr. Hendrik Kraemer, long-time missionary in the Netherland Indies, now director of the Ecumenical Institute sponsored by the World Council of Churches, says:

In 1912, when I was a student in Leiden University, I had already decided to go into missions. Dr. Mott's contribution to me was that he widened my conception of missions. This stimulating influence he then had also on the plans of a small group of students to which I belonged, intending toward a more vigorous evangelistic approach in the student world. It struck me then that Dr. Mott always listened very intently, immediately seized the point of difficulty, and gave encouraging, illuminating advice how to overcome the difficulties. Dr. Mott has meant to me personally a stimulating eye opener.

An outstanding missionary to the Moslems, the late Dr. Samuel M. Zwemer, testifies as follows:

Dr. John R. Mott exerted his influence first of all on my life by his book *The Evangelization of the World in This Generation*. It has always seemed to me to be a powerful challenge, and again and again I have followed his argument that it can be done and we should do it. That book has, I think, widened the horizon for many of those

who have gone into foreign fields. He has been a friend now for over 60 years. It was through his guidance that I visited Great Britain twice for Student Conferences, and also Scandinavia and Germany. He helped arrange several tours which I made among missionary fields in the Near East in later years, and it was through him that I became especially interested in missions to the Jews, so that I have been connected with two Jewish societies officially and am now president emeritus of the New York Society for the Evangelization of the Jews.

Professor Kenneth Scott Latourette of Yale University has for a generation been a potent factor for the world mission and for Christian co-operation and unity, not only as an eminent historian, but also as a leader in several of the major ecumenical organizations. He was a member of the drafting committee of the constitution for the World Council of Churches. He has always worked shoulder to shoulder with Mott. The following letter was written by him to Mott in 1922:

It was your *Evangelization of the World in This Generation* which gave me one of my earliest and strongest impressions of the scope and purpose of the missionary enterprise. Then when, later, I came to know you in person at Northfield, I was again helped, this time, toward a broader grasp of the world and toward greater poise. Then latest of all, has come this trip to the Far East (to the Peking Conference of the W.S.C.F.), which without you would have been impossible, and which has meant more to me than I can possibly put on paper. And may I add that two of the outstanding impressions of these crowded weeks have been, first, the address you gave at the Tokyo Union Church—the most helpful I have ever heard you make—and second, your charge to us at the closing meeting of the Federation General Committee.

That was penned thirty years ago. Another letter, written by him in July, 1941, upon Mott's resignation as chairman of the I.M.C. contains these sentences:

. . . my great gratitude for your leadership of the missionary forces of the world. I know of nothing quite to compare with it in the entire history of the expansion of Christianity. There have been many great missionaries, but no one else has been the means of bringing together in co-operation in the spread of our faith so many diverse ecclesiastical groups or on so extensive a geographic scale. . . . I cannot conceive of anyone else among the Christian leaders of our day who could have brought to the task a combination of qualities so

peculiarly adapted to the needs of the situation as have you. It has been a task, and an achievement of organization, but it has, fortunately, been very much more. It has been one of inspiring world-wide vision and of faith and courage which have never admitted the word impossible to its vocabulary. To me personally, the association with you has been again and again an inspiration ever since my student days.

Dr. Fred Field Goodsell has furthered interdenominational co-operation in diverse ways, first as executive vice-president of the American Board of Missions, then as a member of the I.M.C., and later as secretary of the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A. He writes:

. . . I personally owe a great deal to John R. Mott's addresses, writings, example and counsel. Our personal friendship extends over a period of 53 years. I first came in contact with him when I was a freshman at the University of California in 1898. . . . I signed an S.V.M. card in 1901 largely due to his influence (unknown to him). Since those college years, but more particularly at various special seasons I have worked with him, sought his counsel, read his addresses and books, etc. For instance in 1905, in 1916, in 1928, and more particularly as a member of the Committee of the International Missionary Council 1930-49.

Dr. Stanley Rycroft is the efficient secretary of the Committee on Co-operation in Latin America and for many years has done nothing but foster interdenominational partnership, as his letter shows:

I was a student volunteer in the British movement in 1921 and went out to Peru as a missionary in 1922, serving there till 1940. In 1938 I went as a delegate from Peru to the I.M.C. conference in Madras, and it was there that I first met Dr. Mott. . . . The Latin-American delegates at Madras asked Dr. Mott to visit their countries as soon as could be arranged. The first of these visits, which were made over a period of two years (1940-41), coincided with my being called by the Committee on Co-operation in Latin America to the secretaryship of that organization, and it was arranged that I should go with Dr. Mott. . . .

Dr. Mott's addresses, both before Protestants and the general public, made a profound impression on me, but even more so was I impressed by the masterly way in which he conducted conferences with church leaders, pastors, and missionaries in many different places.

Together we visited most of the leading centers in Latin America, and everywhere Dr. Mott drew on the rich store of his experience in this kind of thing over several decades. This was my initiation into the co-operative side of missionary work, and what I was able to observe and learn during these memorable visits helped me immeasurably as I began my task with the Committee on Co-operation in Latin America. Personally Dr. Mott, through our close contact during those visits, exerted a great influence on me. Here was a great man who had devoted his life in larger dimensions than anyone I had ever known or heard of, and yet in his bigness and greatness there was a simplicity and an abiding sincerity and integrity. If ever there was a man of God, here was one. He gave me encouragement and strength for my job.

. . . one of the finest evangelical leaders in the Latin-American Protestant movement today . . . entered Christian service through the influence of Dr. Mott on his life. He is the dynamic, consecrated manager of the large Union bookstore and publishing house in Buenos Aires. He is making an outstanding contribution in the field of evangelical literature, in both production and distribution.

When Dr. Mott was asked to nominate his successor as chairman of the I.M.C. in 1942, he named Bishop James C. Baker, who had this rich background: University Pastor for twenty years, Missionary Bishop for Japan and Korea; delegate to Oxford in 1937 and Madras in 1938. His debt to Mott he thus describes:

His influence came into my life first when I was a young man and he was giving leadership in the Student Movement. I was profoundly impressed by his trip around the world and his organization of the World's Student Christian Federation. I read the book in which he described his journeys and the effecting of that organization. I presume that was a great factor in helping me to be as world-minded as I may have become.

Then he has summoned me from time to time into participation in world enterprises. I owe more to him than to any other man . . . the opportunities to be a part of the ecumenical movement. . . . Undoubtedly he was responsible for my being a member of the Committee of Thirty-five. . . . I think it was due to him that I was a delegate at the Madras Conference and there was made a vice-president of the International Missionary Council, and you know without my enlarging upon it the part he had in my becoming chairman of the International Missionary Council.

. . . he has had a strange confidence in me and has called upon me again and again to assume responsibilities or to share in the great

lift of ecumenical experiences. I ought to be more world-minded than I am because of the friendship he has given me and the tasks in which he has enlisted me.

One little known contribution made by Mott to the World Mission was his recruiting and financing of two British scholars in order to make available in English the best of Indian religious thought, and to compare it with Christian thought. The result was that Dr. J. N. Farquhar edited the famous *Heritage of India* series, and other books, which Sir Valentine Chirol said had done more to bridge the spiritual and intellectual gulf between the East and the West in India than any other work. And besides, Dr. Kenneth J. Saunders wrote two volumes on Buddhism and Christianity which appealed to serious Indian inquirers.

Group 4. National and World Councils of Churches

The recent formation of the British Council of Churches was in large measure the outcome of the favorable ecclesiastical climate created by the prolonged working together of both Church and Missionary leaders in the Student Christian Movement and the I.M.C. One of the very last large undertakings of Dr. William Paton and Archbishop Temple was to help form the British Council of Churches. Likewise, among the creators of the National Council of the Churches of Christ in the U.S.A. one finds a number of men who acknowledge Mott as their mentor, such as Bishop Oxnam, and Doctors S. M. Cavert, Roswell P. Barnes, and Fred F. Goodsell.

Archbishop William Temple was probably the most brilliant intellect among ecumenical leaders of recent decades, and he whimsically reveals some of Mott's characteristic tactics in recruiting him, as well as Mott's faith in Providence, in a letter written in 1931 to Basil Mathews:

My first personal appreciation [of Mott] came in Oxford, in (I think) 1909, when he told me that he wanted me to go to Australia in the long vacation of 1910. I was a don at Oxford—philosophy lecturer at Queen's College—and it was certainly possible. But from the outset Mott spoke as if there was and could be no doubt about it. He just told me he wanted me to go, and then went on to describe

what I should find it possible to do there. I suppose his theory of the universe would have survived the shock if I had demonstrated the freedom of the human will by refusing to go; but it seemed he just knew I was going—and, of course, I was; so he was right.

I have had many meetings with him since then. One sticks specially in my memory. I had hoped to go to China in 1927 or 1928; it had been settled with T. Z. Koo in 1925. But as it turned out, those were the years of the Prayer Book Measures; their preparation had taken longer than was expected, and a situation arose when it was impossible to desert urgent responsibilities at home. Mott had been much interested in this visit to China. But on hearing that it was impossible, for that time at any rate, he expressed no regret, but just said, "No doubt God intends something more fruitful at a later time." He took disappointment as a certain indication of a better way. That is not a common achievement of human faith.²

An interesting incident connected with Temple's visit to Australia is thus narrated by Dr. H. S. Leiper:

I was speaking at the Presbytery of New South Wales in Sydney, Australia, last summer and I mentioned the fact that William Temple had said in my hearing that it was Mott's asking him to go to Australia and New Zealand for the Christian Student Movement in 1910 that led to his getting the first vision of the world Christian fellowship. When I finished, a gentleman arose and addressed the chair, saying, "My heart skipped a beat when the speaker told of the influence on the thinking of William Temple of his visit in Australia because Dr. Mott asked me to arrange his program and I did it. I never knew to this hour what an influence that experience had on him!"

Bishop Stephen Neill, secretary for evangelism of the World Council of Churches writes of Mott's influence on him:

... my first intimate contacts with (Mott) were at the Tambaram Missionary Conference of 1938. But I was deeply influenced by his book, *The Decisive Hour of Christian Missions*, which I read as a boy. And the indirect influence goes back very much further, as in the very early days of the Student Movement, in the early nineties, my mother, then a medical student at Edinburgh, had much to do with one of Dr. Mott's early visits to Britain in that connection.

Dr. Samuel McCrea Cavert, general secretary of the National Council of the Churches of Christ in the United States of America:

² Mathews, *John R. Mott: World Citizen*, p. 347.

Beginning with my student days, Dr. Mott's influence was the major factor in kindling my interest in the Christian world movement. I first saw and heard him at Northfield at the end of my freshman year in college. As a result of subsequent conferences and the Student Volunteer Convention in 1910 I became sure that he represented the kind of cause to which I wanted to give my life. After William Adams Brown, my teacher in Union Seminary, gave me an opportunity to begin work in the interdenominational field, I came to know Dr. Mott personally. For thirty years thereafter he was a counselor and friend whose influence was continuously felt in countless ways. After attending the Jerusalem meeting of the International Missionary Council in 1928 under Dr. Mott's leadership, I was drawn more definitely into the international aspects of the co-operative movement. In connection with the Oxford Conference of 1937, the launching of the plan for the World Council of Churches, and the work of its Provisional Committee culminating in Amsterdam, 1948, I always looked to Dr. Mott as pathfinder and guide.

Dr. Roswell P. Barnes, executive secretary of the National Council of the Churches of Christ in the United States of America, was attracted by Mott's global view of Christianity as a factor in history:

My first contacts with Dr. Mott were in Student Y.M.C.A. conferences while I was an undergraduate, and then, immediately after graduation from college, through the World's Student Christian Federation. He, more than any other person, made vivid and concrete for me the fact that Christianity is essential not only for the individual but for the world. The wide sweep of his experience and associations gave me a view of Christianity as something involved in the life of the world in the field of practical affairs and the destiny of nations. Other influences, especially in the Student Y.M.C.A. and the summer conferences, turned me in that direction, but Dr. Mott was a symbol of it more than anyone else.

Bishop Paul B. Kern of the Nashville Area of the Methodist Church:

. . . while I was a student . . . the magnetic power of [Mott's] Christian appeal and his incisive presentation of world problems brought to my inquiring mind a breadth of outlook and a depth of Christian concern which no one else could quite give at that time in my career. The daring dream which he had of winning the world for Christ in that generation appeared to many to be an expression of wild enthusiasm. In reality it was sound world strategy.

Dr. Leiper deserves the title of Ecumenical Roving Ambassador, for he has been successively a Student Volunteer secretary, a missionary to China, a secretary of the World Council of Churches, and now a Congregational field secretary. He tells how it all started:

In 1908, at Philadelphia, in the Laymen's Missionary Movement, and in Northfield, I first came into contact with Mott's tremendous personality, and the sweep of his interests fascinated and challenged me. It was due to Robert E. Speer and John R. Mott that I volunteered. Almost immediately thereafter Mott called me and asked me to drop out of seminary and travel for the Student Volunteer Movement so that the first job I ever had in interdenominational work was one for which he was solely responsible, humanly speaking. . . . When I was asked to undertake my present work with the World Council of Churches, Dr. Mott was the first person I consulted.

I cannot say whether it was the personal example of Dr. Mott or his addresses and writings that had the greater influence on my own life. Of course I heard many of his addresses; I read many of his writings; I felt the power of his convictions and was fascinated by the breadth of his activities. I think, most of all, I felt the magnetism of his own great personality.

The Reverend G. Baez Camargo, executive secretary of the National Evangelical Council of Mexico:

Our Mexican Churches are especially grateful for your regard of them and your kind solicitude to see them find their way into the International Missionary Council in full membership. Your personal endeavors to have Mexico represented at all important international gatherings of Christians will not be forgotten. . . .

And I have a very personal word of gratitude for you. For one who came into the work of co-operation as a tenderfoot, your personal friendship and counsel has been a priceless source of help. Your golden heart and sterling character has been in itself a great inspiration. The times when I have enjoyed the privilege of talking with you in private remain amongst my best cherished memories.

Group 5. Relations with Eastern Orthodox Churches

Mott had many collaborators in his contacts with the Eastern Churches, including several Anglican Church leaders, and members of the Eastern Churches themselves or citizens of the lands of the Eastern Churches, such as Baron Nicolay of Russia

and Professor Alivisatos of Greece. We have testimonies, however, only from Mott's associates of the International Committee or the World's Committee of the Y.M.C.A.'s, who worked in those lands and accompanied him on his visits. Among them was Dr. Ethan T. Colton, who rendered distinguished service in Russia. He records this interesting incident concerning the Russian Church in America:

After my return from working in Russia, I found that American churchmen generally discounted the Orthodox Churches in planning interchurch co-operation, with the exception of the Episcopalians. Actually, it fell to me to connect the Russian Metropolitan for North America, Theophilus, with the Federal Council of Churches. It led on to working relations with his Church, and the admission of the Russian and some other Eastern Churches to membership in the Council.

Dr. George M. Day, worker among Russian students before the Revolution, was attracted by the lure of a great opportunity:

There were two distinct occasions when the hand of Dr. Mott rested on my shoulder, and with persuasive voice, he called me into the service of the International Committee of the Y.M.C.A. as a student secretary, first to Japan, then to Russia. The first occasion was just prior to my graduation from the San Francisco Theological Seminary in 1908. Dr. Mott had just appointed me to be a student secretary at the Imperial University in Tokyo. Preparatory to proceeding to Japan, I was allowed fifteen months to take advantage of a graduate study fellowship in the German universities, where I pursued studies in philosophy and religion at Marburg and Berlin.

The second occasion occurred while I was studying in Germany. Fresh from a memorable series of addresses in the universities of St. Petersburg and Moscow, Dr. Mott met me by appointment in Berlin. In his inimitable, impressive manner, he laid before me the "challenges" of Moscow versus Tokyo. "Now, George, I don't want to unduly influence you, but I will give you until tomorrow morning to decide whether you will choose the Japanese students or the Russians, as your field of service. Think it over carefully and pray about it, and at 10 o'clock tomorrow morning, give me your decision."

During the night, Mott's words, "I don't want to unduly influence you" worked their silent magic upon me. By morning the "challenge" of Tokyo receded into the background and the "challenge" of St. Petersburg loomed large and beckoned me. As I look back with the perspective of forty years or more, I have never for one moment re-

gretted my decision, which Mott's statesmanship and foresight helped me to make that memorable morning.

Donald A. Lowrie, secretary in France among Russian *émigrés*:

The first time I saw Dr. Mott was when he spoke at the International Convention in Cleveland in 1916. This address was partly responsible for my volunteering for service in the War Prisoners Aid, a decision which determined most of my subsequent work. Throughout these thirty and more years Mott's unfailing sympathy and support have been a constant aid.

Dr. Dri A. Davis, while associate general secretary of the World's Committee, accompanied Dr. Mott to most of the conferences and interviews with ecclesiastical leaders of the Churches in the Balkans:

. . . it was decidedly Dr. Mott's influence that sent me into the foreign work of the Y.M.C.A. in 1910 and he specifically persuaded me to go to Turkey rather than China, where I had hoped to be sent. From 1910 to 1949 my association with Dr. Mott was close and at times, particularly from 1914 until 1931, rather intimately related. During the First World War, when Dr. Mott asked me to enter the prisoner-of-war work and then, following this, when he asked me to become the senior secretary of the International Committee for Europe, I had very frequent contact with him and arranged most of his Y.M.C.A. contacts as well as practically all of his contacts with the non-Russian Orthodox churches, between 1919 and 1933.

To illustrate the intimate relation between Dr. Mott's work as president of the World's Student Christian Federation and his work as foreign secretary of the International Committee, although I was sent as a Y secretary to Turkey in 1910, E. O. Jacob (my colleague in Turkey) and I had the responsibility of organizing the conference of the World's Student Christian Federation in Robert College in 1911. Taking advantage of the presence in the city of so many distinguished visitors, the Y.M.C.A. organized a series of public lectures and conferences in Turkish, Armenian, Greek, and English in all kinds of churches, clubs and public meeting places. . . .

On each of Dr. Mott's visits, he and I visited the leading Orthodox theological seminaries and patriarchates. We spent a memorable two days on Mt. Athos with the ecumenical Patriarch. On another occasion we met with the entire Holy Synod of Yugoslavia, consisting of some eighty bishops under the chairmanship of the Patriarch. We had several meetings with the Synod in Sofia and much time at these various meetings was given to the discussion of the place of laymen in

Christian work as well as to the importance of Christian people of various confessions working together.

Group 6. Relations with Roman Catholics

Mott's Y.M.C.A. colleagues in Roman Catholic countries have been exceptionally effective in winning the friendship and co-operation of Catholic laymen. Their task was so difficult, their efforts so effective, and their collaboration with Mott so close that the statements of three of them are quoted at some length, to supplement the statement made by Charles J. Ewald in Chapter Three.

Paul Super had long been a resourceful secretary in America when Mott asked him to establish the Association in Poland, a 95 per cent Catholic country. Super consented, and after ten years he wrote the following reminiscent summary:

I met Mott in 1901 at a small gathering of Student Y.M.C.A. leaders brought together from a dozen western colleges to consider deputation work among the colleges. Of the giants in those days, Mott, Michener, and Fennell Turner were present. Mott was in his middle thirties—mighty impressive then, as now, world-conquering determination ringing in his voice, authority in his words, compulsion in his ideas, his concentrated gaze penetrating one's inmost soul. I next met him that summer at the Lake Geneva student conference. How Robert Speer and Mott towered above us! How their conception of a pure, God-filled, and God-led life gripped us! A few years later I went to Honolulu as a city Y secretary, and Mott came and spoke. I could rise now, twenty years later, and repeat that speech, on "Why I Believe in the Y.M.C.A." His clear outline, his sledgehammer driving of his points, the burning fire of his conviction, his sense of working with God, were unforgettable. He persuaded me to join the national staff in New York in 1915. I said to my wife: "The big games are played by the big teams. I want to play on John R. Mott's big team, and as a member of his team, the signals he calls, I'll run."

In 1922, the signal came. It was Poland. . . . One of my greatest resources these ten years in Poland is the sense of his backing. My greatest pride is his belief in me.

Claud D. Nelson:

. . . I became a student volunteer while in college and again heard the echo of Mott's voice and felt his influence. I went as a Rhodes

scholar to Oxford just after the great Edinburgh missionary conference of 1910 and one of the first friendships I formed was with a young Englishman who had felt Mott's influence and volunteered for India, where he has had a long and useful career. Then, on the invitation of A. C. Harte I went to Russia in 1916 for work with prisoners of war. I met leaders and groups both of the "Mayak" and of the Student Christian Movement. Dr. Mott was responsible, very directly, for the existence of both in Russia through such persons as Baron Nicolay and Dr. Franklin Gaylord. Work with prisoners of war introduced me also to the strategic importance of the World's Committee, which certainly would never have reached the functional efficiency which it has since achieved without many a push and pull from John R. Mott.

In the summer of 1919 I relieved Con Hoffmann in Germany and met there friends of Dr. Mott, including Siegmund-Schultze. I first met Dr. Mott when he had accepted a proposal to send me for work with foreign students as a member of the staff of the Swiss Student Christian Associations. He made two characteristic suggestions at once: "Learn how Charlie Hurrey works, and get acquainted with Robert Wilder and learn how he prays." The Swiss experience brought me into fairly frequent contact with Dr. Mott, the World's Committee and still more, the World's Student Christian Federation. It also brought me into working relations with Serbian Orthodoxy (which was extraordinarily useful in Italy, after the Second World War). From Switzerland, C. V. Hibbard and Dr. Mott asked me to go to Italy, at first with the Student Christian Movement there, for which Dr. Mott was largely responsible, and later with the Italian Y.M.C.A. which depended so much through the years on the initial foundation laid by Dr. Mott and James Stokes, and on Dr. Mott's continuing financial, intellectual, and spiritual support. I do not doubt that I sometimes took steps and made approaches which Dr. Mott himself might have considered incautious, but there was no doubt of the direction in which I was encouraged to work. I resolved, almost as soon as I crossed the border, that in Italy, at least, the Y.M.C.A. must stand or fall on effective sharing of responsibility between Protestant and Catholic laymen. At different times I described our policies, or at least my endeavors, in documents of considerable length for Dr. Mott's consideration and always enjoyed his fullest support. When Arthur Taylor came as our national representative I found him as profoundly convinced as I of the Christian necessity of this policy and approach. We made mistakes of immaturity and over-confidence, but were able to plant seeds which germinated and after the Second World War have developed most promisingly.

Constantly on the lookout for men to match needs, Mott believed, about thirty years ago, that a brilliant professor of philosophy in the University of Lima was just the man to interpret Christianity to the skeptical university men of Spanish-speaking Latin America. That professor was Dr. John A. Mackay, now president of Princeton Theological Seminary, and chairman of the International Missionary Council. Mott persuaded Mackay to undertake that mission in Latin America under the auspices of the International Committee of the Y.M.C.A.'s, and the results were far-reaching. In November of 1928 Dr. Mackay wrote Mott a letter in which he traces Mott's influence on him back to his student days:

It is now twenty years since I first heard your name mentioned. I was then a student at Aberdeen University. Some delegates had gone from the University to attend a convention at Liverpool, at which you spoke, and they brought home news of the extraordinary impression your words had produced upon their minds. Since then I have had the privilege of reading your books, of hearing you speak, of meeting you personally, and of working under your direction. Allow me to bear my testimony to the increasing inspiration you have been in my life adown these years. The Christ-loyalty which has inspired your life has caught fire in many thousands of others. It is my very earnest prayer that you will be spared many years to lead the World Missionary Movement.

Some Clues to Successful Recruiting

This is not the place to attempt to compose a guide to the art of recruiting and training ecumenical leaders. It may be suggestive, however, to set down concisely some of the clues to Mott's practice of the art.

1. Like a baseball "scout," always keep a sharp lookout for promising talent.
2. Test and train men on minor teams before offering them a place on the major teams.
3. Be tactfully persistent but not importunate.
4. Master all the facts about a situation for which a recruit is being sought and reflect on it until it assumes the importance of the last piece of a jigsaw puzzle.

5. Do not conceal from the man the difficulties of a task but stress its possibilities and arouse in him a holy ambition to tackle it and a conviction that with God all things are possible.
6. After commissioning a man, trust him, give him credit for achievement, and back him through fair weather or foul.
7. Take a personal and substantial interest in his family problems and concerns.

Dr. Mott has often quoted with approval D. L. Moody's maxim, "It is better to put ten men to work than to do the work of ten men," but Mott himself has done both!

The Financial Tributary

"Christ is able to dominate both money and the machine."—JOHN R. MOTT, in conversation with Gandhi, 1938

George Wharton Pepper, distinguished lawyer and former United States Senator, has said that "John R. Mott stands today in the front rank of world figures because of qualities which would have insured success in any one of a half-dozen fields of specialized effort."

Others have remarked that Mott could have won fame and fortune in law and diplomacy, like Elihu Root; in industry, like Owen D. Young or James J. Hill; in international finance, like J. Pierpont Morgan. Instead of doing so, he took to heart the challenge that he heard as a college student from the lips of Mr. Studd: "Seekest thou great things for thyself? Seek them not. Seek ye first the Kingdom of God." In place, therefore, of accumulating a fortune, he has enriched the lives of thousands by persuading them to practice Christian stewardship and has used the three hundred millions of dollars entrusted to him across the years, in order to advance that Kingdom throughout the world.

Furthermore, he has never received either salary or expenses from the organizations he has served, since a few friends have always counted it a privilege to supply his personal financial needs, and his expenses for travel and secretarial help.

No question as to Dr. Mott's probity or careful handling of funds has ever been raised, but in order to appraise his contribution to the ecumenical movement through the use of money, it

is entirely proper to scrutinize his methods of raising and utilizing benevolent funds, not only to learn whether he has been wise, but also, perchance, to draw lessons of advantage to younger leaders in the ecumenical movement.

We shall therefore review his securing of funds for various organizations, his procedure in enlisting gifts, and the judgments expressed by several Christian leaders concerning his use of such funds. We shall consider under five heads the organizations and projects that Mott has aided financially.

1. World-Serving Organizations

As we have already seen, two of the largest tributaries of the movement for Christian co-operation and unity are the World's Student Christian Federation and the International Missionary Council. For them, Mott has raised a total of not less than a million dollars. The bulk of this was applied to the expenses of the periodic conferences, such as the Tokyo, Constantinople, Peking, and Mysore meetings of the World's Student Christian Federation and the Edinburgh, Jerusalem, and Tambaram (Madras) conferences of the International Missionary Council. The balance was expended for projects such as the series of conferences held in Asia during 1912 and 1913, preparatory to the formation of the International Missionary Council; the work of the International Missionary Council's Department of Social and Economic Research and Counsel; and the current budgets of the two organizations. An even larger sum, in the aggregate, was no doubt contributed by the national affiliates of the Federation and of the Council; but informed persons would agree that the early growth and productivity of both these agencies would have been seriously arrested had not the funds raised by Mott been available. Without such special aid, the daring proposal to hold the World's Student Christian Federation conference in Tokyo in 1907, would have been impossible. Again, in the case of the Jerusalem and Tambaram conferences of the International Missionary Council, the attendance for the first time of sizable delegations from the Younger Churches, and also the presence of such specialists as R. H. Tawney, economist, and Kenyon Butterfield, rural sociol-

ogist, were made possible by the funds raised by Mott and his associates.

There appears to be no criticism of Mott's wisdom in raising large funds for significant special events, such as international conferences, and projects such as educational surveys, but doubts have been expressed by some of his most loyal friends and associates as to the soundness of his securing a considerable proportion of the *current budgets*, from sources known only to him and therefore not renewable by his successors.

The complete facts necessary to arrive at a demonstrable conclusion on this question could only be secured by an exhaustive examination of the accounts of such organizations, and by fuller testimony by informed persons than we have secured. We can, however, present illuminating statements of both fact and opinion by several present or past staff members of the organizations concerned, and by other competent persons. Although most of these persons did not ask to be quoted anonymously, it seems best to do so in some cases. Each of the immediately following paragraphs was written by a different person.

The International Missionary Council

. . . Unquestionably, Mott's money-raising ability was a tremendous stimulus to the ecumenical movement. In this respect, he was a real pioneer. How far would the early days of the ecumenical movement have got if people had had to rely upon appeals to the official churches? By making money available, notably in the stream of ecumenical endeavor indicated by the International Missionary Council, Mott so to speak, broke an existing deadlock which probably in no other way could have been broken. On the other hand, there is a weakness here which many of his successors have felt, namely, his apparent inability to insure that organizations founded by him and by money supplied by him became financially self-supporting without a very great ensuing struggle on the part of those who eventually were forced to take over. He had here, I suppose, the shortsightedness of any man of great vision, energy and impatience.

Dr. Mott's activities in raising funds were essential for the initial stages in the building of the ecumenical movement. No doubt a valid criticism is that organizations were instituted without sufficient attention being given to the question of how steady financial support was

to be maintained. A good case can be made for the criticism that too much money was used too freely, thus creating precedents for dependence and neglect of local initiative and responsibility.

. . . it is my personal view that the most vulnerable point in Dr. Mott's whole record of ecumenical service has been his method of financing his operations. I do not for a moment call in question the wisdom and statesmanship with which the resources placed at his disposal have been employed to stimulate activity of an ecumenical kind. I do, however, question seriously the soundness of raising large sums of money on a purely personal basis. In the light of experience with the International Missionary Council, I would raise two other questions: (a) Is it healthy for an ecumenical organization (such as the I.M.C.) to have a considerable proportion of its necessary expenses met from private and anonymous sources, without any clear indication (in its published financial statements) either of the amount of money involved or the precise objects on which it has been expended? (b) Is it sound strategy, having carried an organization in this manner for twenty years, to withdraw completely the hidden subsidies and leave the organization to sink or swim on such support as it can get from a constituency that has been relieved of its full financial responsibility and kept in the dark as to what was really happening?

Dr. Mott has had a unique career as a raiser of funds for the ecumenical movements. This power has contributed largely to the carrying out of his vision and plans. The criticism may be valid that he has thereby been able to initiate programs which men with responsibility, but without money-raising power, were left to carry out. My experience and observation, however, has been that he has not abandoned men whom he has chosen to conduct the enterprises which he founded. He has faithfully fulfilled his commitments to such projects through their formative years, while expecting them to find other sources of support within a reasonable period.

. . . There is no doubt that in the early days of international missionary co-operation it meant a great deal that Dr. Mott was able to make his vast tours around the world without cost to the struggling young organization, and that he was so quick to see strategic points where a little priming of the pump would draw out support from hesitant missionary bodies and make large results possible. On the other hand, he was always alive to the danger of easy money, and would never push through projects which did not have substantial backing from missionary societies or churches. Nevertheless, from time to time unobtrusive help would ease the way of some worthwhile experiment or a struggling Christian Council. Though the Inter-

national Missionary Council was never dependent on funds raised by Dr. Mott from wealthy laymen, it was realized after he retired how greatly such gifts had aided the Council.

Discriminating comments respecting the financing of the International Missionary Council and, in particular, Mott's relation to it, are made by Dr. Hogg, and are therefore quoted at some length.

From its inception the International Missionary Council rooted itself in the missionary boards. In effect, the Council earned its way by demonstrating to the societies that it was truly *their* agency and filled an indispensable place in their life. Each year the governing committees, board secretaries on the Continent, in Britain, and in America, had to justify their society's contributing a certain amount of money through national agencies to the International Missionary Council, instead of sending it to the field.

Its secretaries assumed that if the Council proved its worth, the boards would support it—a powerful factor in keeping the Council and the boards close to one another and in preventing any tangential excursion by the Council.

Moreover, each of the world conferences—if they were to be representative—required large sums of money for travel and other expenses. They did not simply happen. For them the secretaries raised as much as they could from boards and societies; Mott got the rest.

Mott's money-raising ability loomed large. Some boards were willing to accede to certain projects (e.g., the Scandinavian societies to the Department for Social and Industrial Research) only if they were supported outside the central budget. Under the circumstances, Mott and the secretaries found independent resources for launching these projects. Some day, they expected, these would commend themselves as necessary and integral parts of the Council's program. Mott's personal contribution in time and money and through his world journeys and regional conferences endowed the International Missionary Council with an influential outreach without which it simply would not have been the Council as it was known. Inevitably, Mott's unique position of leadership, his freedom from the Council's limiting financial resources, and his bold initiative left him open to the occasional charge that he managed "to have his own way." It was equally true that America's position as the predominant contributor to the Council's central budget was sometimes a matter of comment and criticism, but not of contention. The power of the purse is tremendous. Its dedicated use is a priceless gift.¹

¹ Hogg, *Ecumenical Foundations*, pp. 365-67 *passim*.

The World's Committee of Young Men's Christian Associations

For this Committee Mott has raised moderate amounts practically every year for thirty years, and recently, he has been instrumental in securing \$300,000 toward provision of a headquarters building in Geneva, Switzerland. This amount, it should be noted, was not for the current budget, but for a capital expense, and it was secured only after the City of Geneva and the Canton of Vaud had given a spacious site, as well as the structure that stands upon it. When the general secretary of the World's Committee was asked to comment on the financial-aid policy of Dr. Mott, he wrote:

... Although he was exceedingly helpful in making available funds to support the World's Alliance and the World's Student Christian Federation, he did not create a financial base by getting many national movements to participate. He believed in this in principle, but the way he would present financial help out of his years of experience overwhelmed people. On the other hand, Dr. Mott in a surprising way never became a victim of what today is the most serious problem of America's relationship to the world, namely, believing that money can accomplish great things in itself. I have never tried to analyze why funds contributed by or through Dr. Mott did not have the effect of pauperizing or making human relationships between him and the peoples of other countries less natural and friendly. The explanation may be that although he recognizes the importance of money, he never put great trust in it. I have often heard him say: "What we need is men *and money*." He was aware of the weakness of both in matters that had to do with the Kingdom of God.

A colleague of wide experience in world organizations writes:

All international Christian organizations have found it a long and difficult process to secure from their national member-units what may be called fair-share financial support. The national units have been engrossed in raising their own budgets, and their local members, whether churches or Christian Associations, have known and cared so little about the international body that they were slow to contribute to its support. The only way to maintain the international or world organizations during their early period, therefore, was to get contributions from individuals. That is just what Mott did for all the world organizations that he felt responsible for: the World's Student



THE ATHENS CONSULTATION, FEBRUARY, 1930



JOHN R. MOTT AND THE RUSSIAN ORTHODOX
ARCHBISHOP SERGIUS OF TOKYO, 1935

Christian Federation, the International Missionary Council, the World Alliance of Y.M.C.A.'s, and the World Service of the Y.M.C.A.'s of the U.S.A. and Canada. He repeatedly averted threatened deficits by getting contributions from individuals, but he gave comparatively little attention to developing fair-share participating support by the national and local member-units. Could any man have done that while carrying the other heavy responsibility that Mott bore?

Nevertheless, when he retired from executive posts in all the foregoing organizations, his own power to raise funds was lessened, and he has accordingly secured but limited aid for their annual budgets. His executive successors, therefore, have been hard put to it to fill the gap, but they have gradually been able to do so by the growing readiness of the various national member-units to include a quota-appropriation in their own annual budgets.

Rev. Henri-Louis Henriod has not been a secretary of the World's Committee of the Y.M.C.A.'s, but in his capacity as a secretary of the W.S.C.F. and other international organizations, he has been in close touch with that Committee, and his comments are in place here:

. . . To my knowledge, none of the movements which grew under Mott's leadership would have expanded as they did if it had not been for his amazing gift in securing funds, and in tactfully initiating local leaders to apply for local support. Large gifts from generous America to Europe have sometimes been a mixed blessing, with the danger of imposing methods or personnel alien to the genius of the country concerned, and the danger of inducing those helped to find it normal that it should be continued. This never happened with Mott.

I learned from him, with many others, that appeal for money could be a spiritual blessing to both concerned.

The World's Student Christian Federation

Mention has already been made of Mott's raising large funds to make possible the periodic conferences of this Federation, to which no objections seem ever to have been raised. As to his aid to the current budget of the Federation, we have this testimony from the treasurer, Hugh Martin of England:

I am well aware of Mott's remarkable achievements in money raising for the Kingdom of God. As treasurer of the Federation, I in-

herited the administration of many moneys he had raised, and he was generously helpful in guiding funds in the direction of the Federation after I had become treasurer.

The World Service of the North American Y.M.C.A.'s

The International Committee of the Young Men's Christian Associations of Canada and the United States, has for sixty-three years sent fraternal secretaries to develop Associations in foreign lands. The rapid expansion of this Committee's operations between 1898 and 1928 was due in large measure to Mott's success in raising funds. During that period, gifts for the current budget rose from \$45,000 to \$1,600,000, and contributions for Association buildings in Asia, Latin America, and Europe amounted to more than \$8,000,000.

A host of laymen and Association secretaries co-operated with Mott in securing these funds, but his generalship and ability to secure large donations from individuals and a few corporations accounted for much of the over-all success. This was pre-eminently true of the half-dozen campaigns for foreign building funds. Among them, the most spectacular was that which was inaugurated by a meeting held in the White House by invitation of President William Howard Taft in 1910. It resulted in gifts by individuals of approximately \$2,000,000. The more than one-million dollars secured for the "most beautiful Y.M.C.A. building"—in Jerusalem—were given almost entirely by one man, J. N. Jarvie, of Montclair, N.J. His interest was first aroused by the gifted secretary at Jerusalem, A. C. Harte, who secured a pledge of \$400,000, but it was patient joint efforts by Harte and Mott that led Mr. Jarvie to increase his gift, ultimately, to \$1,000,000.

One of the earliest and most dramatic of Mott's appeals was when he and Fletcher Brockman aroused John Wanamaker's Christian ambition by telling him that by giving \$100,000 he could ensure the erection of buildings on sites to be provided by the Associations in Peking, Seoul, and Kyoto, three ancient capitals of Asia. Wanamaker ultimately gave \$143,000, and the buildings were erected and still are in use, except for the one in Seoul, which was completely destroyed in 1951 by the war.

A veteran member of the International Committee of the Y.M.C.A's writes:

I have the greatest respect and affection for Dr. Mott, but will venture to mention a matter which sometimes caused us Committee members concern.

He proposed, on numerous occasions, new fields of service abroad into which the Association should enter. He depicted the opportunities with such force and persuasiveness and expressed such faith that the men and means required could be secured that the Committee was usually convinced of its duty to adopt his proposals. The result was that the Committee became committed to expenditures for new work in advance of assured new funds to cover them. But sooner or later, Mott set to work and raised the necessary funds to more than meet our overdrafts. There were embarrassing periods, however, before he came to the rescue and we suffered considerable anxiety on account of our deficit financing. Ultimately, his daring faith was justified, and our Committee's faith was enlarged.

Another man long connected with the International Committee of the Y.M.C.A's at home and abroad observed:

Dr. Mott's retirement in 1928 from the general secretaryship left the International Committee with world-wide commitments which had been assumed at a time when the United States and Canada were exceptionally prosperous and when Mott and his associates were raising substantial sums from individual donors. Only a limited number of local Y.M.C.A.'s had been enlisted in securing regular contributions for World Service from their general membership. It has required the two decades since then to build a broad and dependable support by hundreds of local Associations. Unfortunately, the depression of 1929 impoverished some of the larger individual contributions before that broad source of support had been developed. The resulting deficits entailed very serious retrenchments. We have apparently left behind the individualized financing of the era when Mott operated so ably, and must now place chief reliance on the more democratic and stable method of participation by hundreds of Associations (or Churches) and tens of thousands of givers.

Without detracting from the brilliance of Mott's record as a money raiser, it should be noted here that conditions forty years ago facilitated the securing of large sums from individual donors. Since 1920, however, the increasingly heavy inheritance and income taxes have well-nigh eliminated such donors, although grants

from philanthropic foundations and from commercial corporations may partly fill the gap.

Dr. Eugene E. Barnett is eminently qualified to comment on Mott's financial relations not only with the American Association movement, of which he is the general secretary, but also with the other organizations under consideration, for he was twenty years active in the China National Christian Council. He observes:

Another element in Dr. Mott's achievements in furthering world-wide unity and co-operation among Christian organizations, is found in his ability to raise the funds required, and to make strategic disposition of the same. Dr. Mott's own world-wide travels, the conferences which he convened in every country he visited, and all the promotional activities required to bring people together and put them to work at common tasks, cost money—and lots of it. It is almost certain that the amounts required would never have come through normal ecclesiastical or missionary channels. Dr. Mott cut that Gordian knot by going to wealthy individuals and securing substantial contributions toward the various projects with which he was concerned. The ample funds with which he was enabled to go anywhere he desired, or bring together—for example, in China, when he visited that country—everyone who needed to be brought face to face, was always a matter of wonderment to those accustomed to operate on very straitened resources.

One may question the wisdom of such financing through other than normal channels, as any missionary administrator would probably agree, but the fact remains that except for such methods employed by Dr. Mott across the decades, much of the ecumenicity in which we presently rejoice, would not have come to pass. In this, as in other respects, one is disposed to accept the course described as that of a man who was *sui generis*.

2. Interdenominational Evangelism, Agricultural Missions, and National Christian Councils in the Fields of the Younger Churches

Mott himself in his activities both at home and abroad has always given a prominent place to evangelism. He believes profoundly that the winning of individuals to the Christian life must be paramount. Accordingly, he has raised funds not only for the follow-up of his own evangelistic campaigns among the students of many lands, but also for the Kingdom of God Movement led

by Kagawa in Japan, and the Five Year Evangelistic Movement led by Dr. Cheng Ching-Yi in China, the total amount being over \$60,000.

For the creation of Christian literature Mott has provided a total of around \$23,000, which was expended through Dr. D. Willard Lyon and Miss Ching in China, Arthur Jorgensen in Japan, and Mr. Slotemaker in Java.

Excellent experiments in agricultural missions and rural reconstruction had been conducted in various mission fields long before 1930, but in that year Mott was among the organizers of Agricultural Missions, Inc. He was its chairman for several years, and has raised a portion of its budget each year. He also raised \$10,000 to make possible the rural studies made by Dr. Kenyon L. Butterfield in India, China, and the Philippines, and \$9,000 for Professor C. C. Zimmerman's study in Siam.

Among the significant objects for which Mott has raised funds were the infant National Christian Councils in the lands of the Younger Churches: India, China, Korea, Japan, the Philippines, the Near East, North Africa, etc. The amount of annual aid given ranged from \$1,000 or \$2,000 in Java, the Congo, and Siam, to \$6,750 in the Philippines, \$9,000 in Korea, and \$10,000 in the Near East; but in accordance with his basic principle of stimulating self-support, no such grants were continued more than three years.

Dr. Edwin C. Lobenstine's service in China as a secretary of both the Continuation Committee and the National Christian Council gives weight to the following comments by him:

With his financial backing, Mott was able to act on the field without referring everything back to the Edinburgh Continuation Committee, or the missionary societies. This was of immense importance in the development of the National Christian Councils—already begun by him in India, and later, greatly boosted by what took place in China. He saw that the China Continuation Committee (C.C.C.) would be still-born, or soon die, if it did not secure financial backing for an *annual*, thoroughly representative meeting. Also he saw the desirability of drawing existing inter-mission organizations to the C.C.C. Accordingly, on his independent responsibility he urged and made financially possible, the bringing of Dr. Frank Gamewell, of the

China Christian Educational Association, to Shanghai. He urged similar action by other organizations; for example, we at once took steps to invite the China Christian Literature Society to relate itself to the C.C.C. Then in order to secure Dr. Cheng Ching-Yi as executive secretary of the C.C.C., it was necessary to ease his resignation from his pastorate in Peking, so Mott made it possible for him to spend a year of study in Great Britain.

Mott's policy of sharply limiting the period of foreign aid might well have been emulated by some other grantors of aid, as Dr. Hogg implies in these comments:

Two of the largest National Christian Councils, those in China and India, depended heavily upon American and British subsidies for their yearly budgets. Undoubtedly, these councils served the Christian world mission magnificently—in some cases indispensably. Yet as some of them had developed, they were subject to grave weaknesses. Financed largely from abroad, they faced the constant temptation to function with something less than constant reference to their member missions and churches. Their churches in many cases could not adequately support the National Christian Council's program and hence often lost their sense of relatedness to or responsibility for the council. The implications were sobering. Nor was it healthy to maintain those conditions which encouraged local leaders to look constantly away from their normal and rightful supporting bodies to Britain and America.²

3. Interdenominational Organizations and Projects in North America

Among the scores of projects in the United States and Canada for which Mott has raised funds only six will here be mentioned.

Mott's first post was with the Intercollegiate Y.M.C.A. in 1888, and from that time on he has raised several thousand dollars nearly every year for its budget. He remarks that he always found it easier to secure the Canadian quota for that and other joint causes than he did to secure the American.

He has probably raised an even larger total amount for the Student Volunteer Movement for Foreign Missions, because special funds were required to make possible the series of great quadrennial conventions. Fortunately, the various foreign mis-

² *Ibid.*, p. 367.

sion boards have greatly lightened the budget of this Movement by paying the salaries of missionaries on furlough who have served as traveling secretaries of the Movement.

Rev. E. Fay Campbell, chairman of the Board of Directors for fifteen years, declares:

Throughout many years, Mott's support of the Movement has meant the difference between carrying on and failure. He not only secured money for the Movement, but because of his great influence upon the Student Y.M. and Y.W. secretaries, they were vitally interested in foreign missions. This helped to produce a climate favorable to the work and the finances of the Movement.

When it was proposed to establish a headquarters for all the Protestant mission boards in Canada, Mott gave the project vigorous backing and raised a considerable part of the funds required to secure a headquarters building.

The current budgets of the home work of the International Committee of the Canadian and American Y.M.C.A.'s called for Mott's money-raising aid, especially during the period of his general secretaryship from 1915 to 1928. He also helped various local student, city, railroad, and colored Associations in their building campaigns.

One of the departments of the American Association work which always appealed strongly to him was that on behalf of the Negro population, and during World War I he encouraged southern Y.M.C.A. leaders, like Dr. Will W. Alexander, to form the Interracial Commission (as narrated in Chapter Five) and he raised much of its budget for a number of years.

The largest single financial contribution made by Mott to the home work of the Associations was his raising of two million dollars for the Retirement Fund, which provides allowances on a participating basis to retired secretaries and other employed personnel of the Association. When it was calculated, in 1918, that an endowment fund of four millions would be required, Mott offered to be responsible to raise half of the amount, provided that the secretaries and directors of the Associations would secure the other half. He secured most of his half in gifts or from fifty thousand dollars to one million. This Fund has gone far to stabilize the

Association secretaryship. Many retired secretaries have written touching letters of thanks to Mott for his leadership in establishing it.

4. Research and Survey

Mott has always set such store on getting all relevant facts as a basis for action and for his addresses and books that he has not only maintained a small research staff of his own, but has raised large funds for research and survey agencies and projects. Among the less expensive but valuable projects for which he provided funds are the rural studies in Asia by Dr. Butterfield and Dr. Zimmerman, as already mentioned. He also secured \$3,500 for the Church History Survey in Asia made by Professors Schermerhorn and Shirley Jackson Case, which resulted from his conviction that systematic steps should be taken to ensure that the records of interdenominational bodies, such as the National Christian Councils, would be preserved and made available to historians and students of the world Christian mission.

The most imposing single contribution secured by Dr. Mott for research in the field of Christian missions and non-Christian religions was the sum of five hundred thousand dollars given by John D. Rockefeller, Jr., which resulted in the Missionary Research Library. That great library is now maintained at the Union Theological Seminary in New York, with the joint support of the Conference of Foreign Mission Boards of North America and the Seminary.

Under Dr. Oldham's editorship, the *International Review of Missions* published a valuable annual Survey of developments in the work of missions and the Younger Churches, and several field studies of value were made, but it was not until 1930 that Mott and his associates in the International Missionary Council established the Department of Social and Industrial Research and Counsel, whose title was revised in 1938 by substituting "Economic" for "Industrial." As director of this Department, Mott called J. Merle Davis, as narrated in Chapter Six. Mott from the outset gave Davis firm support, including the underwriting of a quota of the budget of the Department. The studies made under

Davis' direction broke new ground. He and his associates began with a study in Central Africa of the effects of the mining industry on the family, tribal, and individual life and character of the native population. The mining companies and the British Colonial Office, as well as the Christian missions, all found the findings of unique value. Then followed for a decade a notable series of studies of the social and economic background of the Younger Churches in Asia and Latin America, which resulted in ten volumes, the last of which was an interpretative summary entitled *New Buildings on Old Foundations*.

Another agency of research and survey in which Mott had an influential part was the Institute of Social and Religious Research. This Institute was established in 1921 and supported for thirteen years by John D. Rockefeller, Jr., to make scientific studies of religious, educational, and social institutions and situations in order to promote more efficient and co-operative operation among Christian agencies. Its inception was due chiefly to the advocacy of Dr. Mott, President Ernest D. Burton of the University of Chicago, President Charles R. Watson of the American University at Cairo, and Dr. Ralph E. Diffendorfer. Some fifty different studies were made, most of them in the United States and Canada, resulting in ninety published volumes. Among them were the *World Missionary Atlas*, the pathfinding analyses of both the city and the rural church in America, the Character Education Inquiry, studies of interdenominational co-operation, of the history of the United Church of Canada, of the Negro Church, of theological education, and of the evolution of a typical small city, which issued in the volume, *Middletown*. The most notable research undertaken overseas was the factfinding done in Asia for the Laymen's Foreign Missions Inquiry, regarding which Dr. Hogg writes: "The Inquiry developed in two stages: first, the gathering of a vast amount of data in India, Burma, China, and Japan on missions there, and second, the appraisal, in light of the data, by the 'Hocking Commission.' *The Fact Finders' Reports*, ably produced under the guidance of the Institute of Social and Religious Research, provided the richest mine of information

ever available on any field.”³ Dr. Mott was president of the Institute throughout its life. It was largely due to his recommendation that the directors granted \$75,000 toward the expenses of the International Missionary Council meeting at Jerusalem.

5. War Work

By far the largest funds ever raised by Mott for projects bearing on the ecumenical movement were the more than two hundred and fifty millions of dollars secured for the services rendered to World War I Allied Fighting Men and the Prisoners of War of both Allied and enemy nations. That these services furthered interdenominational and interconfessional understanding and co-operation is plain in the light of the following facts.

The body formed to sponsor the entire war work was the National War Work Council, which consisted of representatives of the National Young Men's Christian Association, the National Young Women's Christian Association, the National Catholic War Council, the Jewish Welfare Board, the Salvation Army, the War Camp Community Service, and the American Library Association.

The very fact that these seven organizations elected Dr. Mott as director general of the “United War Work Campaign” and that all the seven organizations worked loyally together during the campaign, and, for the most part, all during the war, shows that an unusual degree of mutual tolerance and appreciation was generated. The contribution to the Fund of some two million dollars by the citizens of other allied nations, including one million from China, was a stimulus to international goodwill.

An important factor making for interconfessional friendliness was the prisoner-of-war service rendered by the Young Men's Christian Association among the six million communicants of the Eastern Orthodox, Roman Catholic, and Lutheran as well as Protestant and Jewish bodies. Appreciation of this service has been repeatedly expressed to Mott whenever he has visited Europe since that time, and the extraordinary courtesies and honors ex-

³ *Ibid.*, p. 282.

tended to him by Eastern Orthodox ecclesiastics have been due, in part, to his leadership in that ministry.

Motives and Methods in Raising Funds

The dominating spiritual purpose of Mott's life permeates his appeals to donors and his use of funds. At every step he feels he is on the King's business. His own statements on the subject will be sprinkled through our discussion.

"Securing gifts is a means of expanding and spiritualizing the life of the givers. I never approach any person for a donation without a deep desire to make the interview and the gift a blessing to him. Judging by the letters that accompany gifts and by the fact that many givers have responded year after year, and have often risen from small to large amounts, my desire has been realized."

"One should never make an appeal for an object unless he knows all about it and believes in it so strongly that he would like to invest his own money in it."

"I may seem at times to overstate the importance of a project, but when I get saturated in the facts about a situation and see that on its success or failure hinge the very souls of boys and girls or of whole communities, it takes on tremendous importance for me. It is literally a crisis, and I would be a traitor if I didn't do everything in my power to meet it."

This sense of urgency appears repeatedly in Mott's addresses and books, as well as in his appeals for funds. In fact, it has permeated all his activities, and accounts for their concentrated drive.

With Mott, the actual making of appeals for funds is only one of three stages, the other two being preparation and follow-up. He takes pains to ensure a favorable hearing, whether it be an interview with one person or a public appeal to hundreds of people. The "White House Conference" of October, 1910, illustrated the latter.

Nearly a year in advance of the White House Conference Mott assembled sifted data as to the most urgent needs for Y.M.C.A. buildings abroad, and after due consultation with associates, con-

cluded that \$1,080,000 was needed from America and Canada for about twenty buildings. He then laid the data before John D. Rockefeller, Jr., and requested him to give half the amount, or \$540,000. Mr. Rockefeller thereupon engaged Dr. Ernest D. Burton to investigate the situation in each of the cities for which buildings were proposed. On the basis of Dr. Burton's favorable report, Mr. Rockefeller cabled Dr. Mott during the Edinburgh Conference in May, 1910, that he would contribute the \$540,000, provided an equal amount were given by others.

Upon returning home from Edinburgh, Mott discussed with associates the idea of starting a campaign for the \$540,000 by holding a conference at a hotel in Washington and requesting President Taft to address it. In August, Mott went to the President's summer home and presented the request. To his delight, the President replied: "I shall be happy to speak on behalf of the Association, whose splendid work I have seen at first hand in the Far East, but why hold your conference in a hotel? Why not in the White House?"

Some two hundred important persons assembled in the East Room of the White House and heard a series of short addresses by insiders and outsiders, Americans and Orientals, which constituted a well-nigh irresistible, cumulative appeal. Near the close, Dr. Mott gave convincing reasons why the financial goal should be increased to \$1,515,000 for 49 buildings in China, Japan, Korea, India, the Philippines, Latin America and Turkey. He emphasized the readiness of the Association supporters in those countries to raise all possible funds and give building sites.

About two-thirds of the goal was assured before the conferees had left Washington, and by intensive but quiet canvassing in many cities during the next few months, the total was lifted to over two million dollars.

Again, after World War I, the leaders of the Association movement felt the need of a daring program of advance overseas in both buildings and personnel. Under Mott's leadership, the sum of six million dollars was thereupon subscribed. In addition to this, Mott influenced special gifts for buildings in Lodz, Cracow, Warsaw, Prague, Rome, Turin, Vienna and Saloniki, and secured

one million dollars for the rehabilitation of Japan Association buildings, after the 1923 earthquake.

Mott's conduct of the United War Work Campaign was the master-stroke of his money-raising career. Launched as it was on the very day of the signing of the Armistice, it faced a nationwide letdown, caused by the illusion that there was no further need for service to the armed forces. Fortunately, the country had been covered by a network of campaign committees, and Mott, sounding the slogan, "Win the Peace," in place of "Win the War," wired the host of State and local leaders and galvanized them into action. With Government, Church, Press, Association, Industrial, and Labor support, the Fund was carried to 192 million dollars, an amount which was twenty-one million dollars over the announced goal. The two largest donations secured by Mott were from the United States Steel Corporation and the Rockefeller Foundation, each for five million dollars.

In this connection, the Knights of Columbus representative, P. H. Callahan, wrote this amusing characterization of Mott as money raiser:

John Mott in the present day has the conviction, and perhaps the aim, of John Wesley or John Calvin in their day, with a zeal and force that compel favorable consideration, and without the prejudice and animosity of the 16th Century. He is like our own John Tetzels, who started out to raise funds to rebuild St. Peter's at Rome, leading up to the altercation with Martin Luther, and the Reformation, except John Mott is a better collector, and his selling argument—of man being his brother's keeper, of money being a stewardship, of bread cast upon the waters returning a hundredfold—seems to get better results, or at least starts no schisms, as compared to the old-fashioned but still sound plea for prayers for the dead and faith without good works being of no avail.⁴

Lessons from Experience

A few years ago, Mott gave an address on "Liberating the Money Power," in which he drew lessons from his experience in enlisting individual gifts for religious enterprises. Among the points, supplementary to those already given, are the following:

⁴ *Good of the Order*, April, 1919.

1. Vigilantly look for and confidently expect to find financial leads wherever one goes.
2. Present not only the favorable aspects, but the unfavorable. Always lean over backwards to show handicaps.
3. Satisfy the prospective donor as to the soundness and business-like management of the enterprise.
4. Break up some projects into sections and appeal for one section.
5. Securing a conditional gift is a fruitful method; it provides a leverage for getting additional gifts.
6. Do not rob Peter to pay Paul. One must never be a party to letting a person reduce his gift to another part of Christ's Kingdom in order to get his gift for one's own project.
7. Try to get annual pledges renewed well in advance.
8. Never speak or think slightingly of small gifts. The motives of the giver and, perhaps, his larger potential gifts are what count.
9. Take advantage of the momentum of success.
10. Cultivate a genuine partnership with givers, which involves sharing with them the results of their investment.
11. Pray, that is, believe in God and His power to achieve through us what we simply cannot do by ourselves.
12. Rendering truly spiritual service to others yields the most enduring results in financial work. Some great money raisers like D. L. Moody, leave indelibly on us the impression of being primarily concerned to expose men to the power of God in Christ.
13. Be prepared to undergo real hardship, to sacrifice one's convenience, comfort, and even home life, for a time, to carry an important individual appeal or a crucial campaign, to success.

In Chapter Five we gave an instance of how Mott appealed to Andrew Carnegie and a few other men in behalf of the service to foreign students in America. That illustrated some of the principles stated above. Another instance was recounted by Fletcher S. Brockman:

I vividly recall going with Mott to meet an immensely wealthy wheat king. He was a most powerful, domineering, intolerant, rough-handed man, so tall and big-built that he made even Mott seem physically small in comparison, and with a face seamed and lined with his grim, unrelenting fight for money and power.

He came into the room where we were sitting waiting and, turning on Mott, growled: "Hullo, are you the man that I heard was around here wanting to get some money?"

His manner was as offensive and insulting as his words. Mott was neither angered nor cowed. He opened fire on the man calmly in his quiet, strong way, very earnestly, and laying down fact after impressive fact, based on his own absolutely firsthand knowledge. The bully, who at any rate was used to dealing with facts, became interested, then impressed. At last it was clear that he recognized that he was face to face with a bigger, stronger, braver personality than his own. Mott had tamed the wild animal in him; and the man—to the benefit of his own soul as well as of the work for which Mott was arguing—came across with a gift.⁵

Dr. Mott stressed the international and ecumenical notes in nearly all his financial solicitation. This was true not only of his public appeals, such as the White House event and the United War Work Fund, but also of private appeals. For fifty years, he has kept a list of supporters systematically informed of his activities and visions, and to not a few of them he has written individual letters. Far from being form letters, and studiously brief, they are warmly personal, and sometimes long. One such letter which has been read by the writer was five and a half pages long, and gave an account of each of his major organizational activities, and then a stirring sketch of opportunities that he hoped to seize, if means were provided. His covering note read:

I enclose a letter which I have spent several hours writing on the train today. It is longer than I wish it were, but it is difficult to see how I can leave anything out in view of its great importance. Kindly take time at your leisure to go over it carefully and then let me hear from you as seems best.

The recipient of the letter could hardly help having her horizon widened and her spiritual pulse quickened as she read it, somewhat as the Corinthian Christians must have been stirred by St. Paul's appeal for the Judean Relief Fund that he was raising.

⁵ Mathews, *John R. Mott: World Citizen*, pp. 412-13.

The World Council of Churches Tributary

"Unity in itself is not an end, but a means to establishing the Kingdom of God."

—FRED FIELD GOODSSELL

"They shall come from the east and west, and from the north and south, and shall sit down in the Kingdom of God."—LUKE 13:29

We have surveyed seven of the tributaries through which Mott has contributed to the swelling river of Christian co-operation and unity. All those tributaries have entered into the World Council of Churches (W.C.C.) which is the most nearly complete embodiment of non-Roman ecumenicity thus far achieved. We say "thus far" because even the W.C.C. is by no means all-inclusive, for as Dr. Mott himself stressed at the Rolle meeting of the Central Committee, the Roman Catholic Church still remains to be included; moreover, it includes relatively few of the Eastern Orthodox communions. Furthermore, the World Council does not as adequately embrace the laity, whether men or women or youth, as it embraces the clergy.

Our main concern now is to ascertain what direct part Dr. Mott has taken in the last twenty years in establishing the World Council of Churches. A recapitulation of his preparatory contributions is impressive. They fall under the following six heads:

1. The recruiting of younger men and women in all the churches and in all parts of the world who have been fired with the ecumenical ideal and schooled in working and worshipping together.

2. The demonstration in the World's Student Christian Federation, the World's Y.M.C.A., and the International Missionary Council that the technique of federation is as well suited to religious bodies as it has proved to be to political aggregations, wherein are exercised only powers delegated by the constituent national or regional bodies.

3. The demonstrations in the World's Student Christian Federation and World Y.M.C.A. movements that the Christian youth and laity of all lands will participate in a religious federation if they are given worthwhile tasks to do and are allowed national autonomy.

4. The feasibility of drawing several of the Eastern Orthodox Churches into fellowship and co-operation with the Western and the Younger Churches, if friendships are formed with their high officials, if efforts are made to be serviceable to them, and if evidence of desire to profit by their distinctive religious emphasis is shown.

5. The importance and the possibility of raising funds needed to develop a large world-wide organization.

6. The importance of holding world conferences in Asia as well as in the Occident and of making full use of Orientals in planning and conducting conferences, in activities between conferences, and as secretaries on employed staffs.

Since all the lay and youth agencies of which Mott had been the leader have in some degree made contributions to the World Council of Churches, it appears to be desirable to draw them into as close union as possible with the Council, to their mutual advantage. This will not be easy, but in doing it the Council should be able to count on the leaders trained by Mott to do their full part.

The World Christian Youth Congress held at Amsterdam in 1939 was a dramatic demonstration of the appeal which the ideal of world-wide Christian fellowship and unity makes to Christian youth. Attended by delegates from seventy-one countries and 220 different denominations or national churches, it constituted the most widely representative Christian lay convocation ever held. "One of the two most noteworthy addresses," according to Wil-

liam Adams Brown, was that delivered by Dr. Mott on "The Christian as Ambassador," in which he cited the thrilling careers of such saintly ambassadors of many nations and denominations as Albert Schweitzer, Caroline Macdonald, Kagawa, Kwegyir Aggrey, Henry T. Hodgkin, Samuel Mills, and Captain Janes.

Dr. Visser 't Hooft, on the basis of his long experience as a secretary of two of the major Christian youth organizations, the World's Student Christian Federation and the World's Y.M.C.A. wrote a memorandum in May of 1943 formulating a policy for the World Council of Churches in relation to youth organizations. Dr. Mott heartily endorsed this memorandum, important portions of which were as follows:

The World Council should recognize the three main Christian youth movements (Y.M.C.A., Y.W.C.A. and W.S.C.F.) as movements which have done and are doing remarkable pioneering work in the field of ecumenical education, which have received the mission to stand for evangelization of youth by youth, and which are thus serving the Church, though they are not under the control of the Churches. . . . It is essential that the Christian youth movements should continue their ministry to non-Church youth as well as to Church youth, that they should remain fully autonomous in this work, and that they should render their service to the ecumenical movement in the future as in the past.

Thus it will be necessary to have two organs (in the World Council of Churches): a *World Council Youth Department* which would definitely be a church centre and which would do for the Church youth movements what the international youth movements do for their affiliated bodies; and a *World Christian Youth Commission* which would not be an organ of the World Council of Churches, but a body of co-ordination in which the different international Christian youth movements would collaborate on a footing of equality in all matters of common interest.

The major burden of the ecclesiastical and other negotiations preparatory to forming the World Council, which grew out of the 1937 conferences, naturally had to be carried on by Dr. Oldham, Secretaries Paton and Visser 't Hooft, and other officers of the Provisional Committee in Europe; however, Dr. Mott attended periodic meetings of the Committee and was chairman of the North American section of the Provisional Committee after the

lamented death of Professor William Adams Brown. Mott wrote Dr. Paton three letters in 1943, regarding some of his special efforts:

February 5, 1943: Our special committee (of the North American members of the Provisional Committee of the World Council of Churches) had a conference with the Archbishop of the Russian Orthodox Church in the U.S.A. Since then, we have had a similar consultation with the Archbishop of the Greek Orthodox Church of North and South America and the Dean of their New York Cathedral. Bishop Tucker, the newly elected president of the Federal Council, was a real help to us on both of these occasions.

February 16, 1943: (Referring again to the Russian Orthodox Church, Mott wrote) We were able to secure their general approval of having their Church identify itself with the Federal Council and ultimately with the World Council.

May 4, 1943: Thus, in four trips made in Canada and five in Latin America, I will have served virtually the Western Hemisphere outside of the United States. . . . You and Visser t' Hooft will be especially interested to know that in the case of every one of these visits one of my background addresses has been pertaining to the program of the World Council of Churches, and my effort has been to integrate the various Christian bodies and vital personalities into our plans.

Mott was made chairman also of a Joint Committee appointed by the International Missionary Council and the Provisional Committee of the World Council of Churches, and in that capacity, he made extensive inquiries as to the doctrinal standards, officers, etc., of the Younger Churches in Asia, Africa, and Latin America, with a view to preparing the way for their inclusion in the World Council.

We now turn back to trace the other processes leading up to the birth of the Council in 1948 at Amsterdam. These processes consisted, partly, of informal but important consultations held with Archbishop Temple by such men as J. H. Oldham, Tissington Tatlow, William Paton, and Mott, but they consisted, chiefly, of four representative ecclesiastical gatherings. The first of these gatherings was held at Stockholm in 1925, to deal with the social application of Christianity under the title, "The Life and Work of

the Church." The second, at Lausanne in 1927, dealt with Faith and Order and made progress toward a consensus of Occidental scholars and church leaders on the essentials of the Christian faith. Dr. Mott participated in it. These two conferences paved the way for the 1937 Conference on Church, Community and State, which met at Oxford, and the Conference on Faith and Order which met at Edinburgh, in the same year. Although Mott took but little part in the early planning of either of the 1937 conferences, he presided over the business sessions at Oxford, and at Edinburgh he was one of the strongest advocates of a World Council of Churches.

Dr. Mott interpreted the character and achievements of the Oxford Conference of 1937 in a radio speech immediately after its close, of which the following paragraphs are extracts:

Two hours ago, here in Oxford University, there came to a close the World Conference on Church, Community, and State which has held its sessions during the last two weeks. Without doubt it has been the most significant event in the life of the world mission of Christianity in recent years. This Christian conclave was attended by 800 official delegates, associates, and representatives of fraternal movements. They came from forty-five nations of all continents. Approximately 100 Protestant denominations of the Anglican, Lutheran, Reformed, Presbyterian, Methodist, Baptist, Congregationalists, Disciples, and other bodies sent delegates: likewise the various Eastern Orthodox communions—Russian, Greek, Roumanian, Bulgarian, Slavic, Coptic, Syrian, and Armenian. Many of the ranking ecclesiastics of Christendom—Metropolitans, Archbishops and Bishops—were present. Roman Catholics were present as listeners. While the clergy outnumbered the laity, not a few outstanding laymen of both sides of the Atlantic exercised a formative influence. We missed greatly the delegation of the German Evangelical Church, because they would have brought to us, as the Archbishop of Canterbury pointed out at the opening session in the Sheldonian Theater, wide learning, stimulating thought, and earnest faith. Although they themselves were willing to come, obstacles occurred which they could not overcome. Two delegates did come from the German Free Churches. The Younger Churches of Asia, Africa, and Latin America sent but a few delegates.

The conference had been preceded by nearly three years of research work and preparation and study of papers by eminent thinkers and

scholars in different countries. These preparatory processes culminated at Oxford in the discussions in five sections into which the Conference was divided, dealing with five major subjects, namely, the Church and Community; the Church and State; the Church and the Economic Order; the Church and Education; and the Church and the World of Nations.

We came to see, far more clearly than ever before, that we must not only agree as to the next steps but *as to the next steps we must take together*—we of so many and so widely differing national, racial, religious and cultural backgrounds. The most notable single action of the Conference was the virtually unanimous (there being only two dissenting votes) decision to form a World Council of Churches.

Christ wills the unity of His followers. He prayed that they all may be one—not as an end in itself, but “that the world may believe.” On His authority, therefore, this constitutes the triumphant apologetic.¹

A fortnight later, an interview with Mott was reported in *The Scotsman* of August 11, 1937, in the course of which he showed the strong pragmatic bent of his mind by these suggestions as to the next forward steps:

“This will be a period in which we not only pool knowledge and experience as we have been doing, but in which we will more than ever pool personalities, individuals, leaders, and money, and pool plans in the making, not after they are made.”

Explaining his idea of “pooling personalities,” Dr. Mott pointed out that there were only a certain number of front-line men and that there were not enough of them to go round the Churches. Why, he asked, should they not have plans for making available the best men on every subject in the realm of Christian sociology, Church history, liturgies and apologetics?

“There will be big savings of money by co-operation,” he said, “but in another sense it will lead to the spending of vastly increased sums because we will have bigger plans. But there is money enough if men and women see that we have worthwhile plans.”

Increasingly, the Churches would pool administration, and then, above all—and this was the objective of the present meeting in Edinburgh—they would come more and more into organic union, of which co-operation was only the precursor.²

¹ *Addresses and Papers*, VI, pp. 422-25.

² *Ibid.*, p. 427.

Sometime later, Mott made a more deliberate appraisal of the two conferences in the course of which he pointed out four deficiencies, but closed with a characteristically affirmative note:

The largest body which failed to send official delegates was the Church of Rome, although four priests were present as observers.

There was an inadequate representation at both conferences from three important elements. In the first place, considerably less than ten per cent of the total number were laymen. Secondly, the number of official delegates under thirty-five years of age was almost negligible. . . . It is true that on the fringes as listeners at the conference, especially at Oxford, were a few score of the younger generation. . . . A third serious gap was the totally insufficient representation of the Younger Churches of Asia, Africa, and Latin America. The part played by less than a score of Oriental and African delegates made all the more apparent this serious omission. Notwithstanding these limitations, the Oxford and Edinburgh conferences stand out as the most widely representative and most potential assemblies in the annals of the Christian Church.³

Sufficient agreement on basic principles had been achieved at the Oxford and Edinburgh Conferences of 1937 to lead them to form a joint Committee of Fourteen which was charged to prepare a plan for a World Council of Churches. Dr. Mott was a member. In 1938, the plan presented by that Committee was unanimously adopted. When this momentous step was taken, Dr. J. H. Oldham turned to Dr. William Adams Brown and said in an awed voice, "We have witnessed a miracle."⁴

In 1938, only one year after the Edinburgh and Oxford Conferences, the Committee of Fourteen, chaired by Archbishop William Temple, met at Utrecht and decided to launch the Provisional Committee of the World Council of Churches, with headquarters at Geneva. The Provisional Committee was divided for convenience into three sections, meeting at Geneva, New York, and England respectively. A Board, or Presidium, of five presidents was created in 1945, consisting of: the Archbishop of Canterbury, Archbishop Eidem of Uppsala; Archbishop Germanos of the Greek Orthodox Church; Dr. Boegner, president of the Federation of Protestant Churches of France; and Dr. Mott. The gen-

³ *Ibid.*, VI, pp. 428-29.

⁴ Brown, *Toward a United Church*, p. 140.

eral secretary of the Committee throughout the decade preceding the formal establishment of the World Council was Dr. W. A. Visser 't Hooft of Holland.

Finally in July, 1948, the first Assembly of the World Council convened at Amsterdam; the Constitution was adopted and the World Council of Churches became an historic fact.

One of the major problems confronting the World Council and the International Missionary Council has been the devising of a sound plan for the relations between them. A Joint Committee under the chairmanship of Dr. Mott was formed in 1939. The war, however, prevented its functioning until 1946. Among its recommendations which have been adopted are two which augur well for close co-operation. The first was the setting up of a Joint East Asia Secretariat for an experimental period, with Rajah B. Manikam, of India, as "roving ambassador." The second was the use of the following titles by the two Councils respectively:

The International Missionary Council
in association with
The World Council of Churches
and
The World Council of Churches
in association with
The International Missionary Council

These common titles demonstrate that the two Councils stand in a responsible relationship to one another, although each of them retains autonomy in control and activity. They have fallen in love with each other but the banns have not yet been announced.

If the ecumenical movement of the last sixty years be likened to a drama, the first four Acts may properly be said to have extended from the founding of the World's Student Christian Federation in 1895 until just before the Conference at Edinburgh in 1937. In these four Acts, as Temple wrote in 1942, Mott was "the chief pivot," that is, the leading actor. The dominant theme in those acts was the world mission and Christian unity, in order "that the world may believe." The Fifth Act extended from Edinburgh, 1937, to Amsterdam in 1948. In that Act the dominant

theme was theological and ecclesiastical—a study of how to achieve sufficient agreement on faith and order to make the World Council possible. In that Act, Temple and Söderblom, Oldham, William Adams Brown, Paton and Visser 't Hooft were the stars, with Mott giving them strong support. No one would question that his election to the post of Honorary President of the World Council was a deserved tribute to his more than half a century of prophetic foundation laying.

We may fitly conclude our study by presenting a few frank and discerning estimates of Dr. Mott's contribution to the world mission, to unity in general, and to the World Council of Churches, written by churchmen and long-time associates:

A noted European clergyman:

Mott has held together as no one else has, the three strands in the ecumenical movement, the evangelistic, the missionary, and the diplomatic. In the contemporary ecumenical movement these three are tending to fall disastrously apart. The main concern of the World Council seems to be diplomatic, concerned with the relationship between churches and with the relationship between the Church and the World. The missionary movement, partly as a result of the continuing separation between the W.C.C. and the International Missionary Council, stands a little apart, and even the missionary movement has lost much of the dynamic expressed in the famous phrase, "The Evangelization of the World in This Generation," a phrase which is now considered out of date; but with the abandonment of the phrase seems to have gone an abandonment of much of the passion which turned the older of us into missionaries when we were young. And, although the World Council has its department of evangelism, it can hardly be said to be marked by any clear evangelistic passion. I never heard Mott in his great days as an evangelist; he was already an old man when I knew him. But as one reads the older records, one sees that all Mott's journeys, whatever their particular purpose, were held together by the one inspiring desire to win men and women into definite, purposeful allegiance to Jesus Christ. The movement has grown far beyond the limits of what would have been deemed possible when Mott started his work, and in the creation of the movement he has played a unique part. We have bigger and better organizations, and we are representatively in touch with an amazing range of churches and causes all over the world. And yet, I feel that we have lost much of what the movement stood for when Mott was

its directing genius, and I fear that we may have yet more to lose, unless a new spiritual dynamic is discovered.

The Archbishop of Canterbury, Dr. William Temple, wrote to Dr. Mott on May 15, 1942, upon Mott's resignation as chairman of the International Missionary Council:

I can never forget how much I am in your debt because you first brought me into touch with the wider movements of Christianity in the world, first by bringing me as a visitor to the Edinburgh Conference of 1910, and then by sending me to Australia in that same summer. I want, therefore, to say with how very great emotion I heard you were retiring from your chairmanship of the International Missionary Council. You have been for so many years the chief pivot of this world-wide missionary work which has itself been the inspiration of the whole ecumenical movement.

Donald A. Lowrie of Paris, France:

When Mott made the opening address at the World Council meeting in Amsterdam in 1948, his task was to recall the various international organizations and agencies which had laid the foundation for the World Council of Churches. Chief among these organizations were the Y.M.C.A., the International Missionary Council and the Student Volunteer Movement. Naturally, he did not mention it, but all those who knew the story knew that Dr. Mott himself had played a living role in all of these organizations, without which the ecumenical movement of today could scarcely have come into being. . . . His wide travels have helped build mutual acquaintance and confidence among Christians on five continents. Probably no single person since St. Paul has done as much toward the *rapprochement* of the Christian World, as has Dr. Mott.

Dr. Visser 't Hooft:

In 1937 Dr. Mott played a considerable role in the discussions which led to the plan to form a World Council. The Commission which he chaired at the Edinburgh Conference on Faith and Order made a strong reference to the desirability of forming a World Council of Churches, and he defended the plan before the plenary meeting. It was, therefore, most natural that, when in the next year at Utrecht, the Provisional Committee of the World Council was formed, he became one of its vice-chairman. There would be a great deal more to tell about Dr. Mott's role at important ecumenical conferences, such as the World Youth Conference at Amsterdam in

1939, and the First Assembly of the World Council, where he made the opening address in 1948.

I should like to emphasize that the World Council owes it largely to Dr. Mott that it has been able to bring a good part of the Eastern Orthodox world into its membership. For he has laid the foundations of mutual confidence on which the World Council in its formative years has been able to build.

Dr. George C. Pidgeon of Canada:

When I was a very young student at McGill University, John R. Mott, and R. E. Speer visited us and led in a Students' Missionary Convention. That must have been about 1890 or '91. It is staggering to one's imagination to think that through all the sixty years since then Dr. Mott has led the Christian forces of the world in the Evangelization of the Nations. In the Oxford Conference on Life and Work in 1937, there was a great scene in the Sheldonian Theater, Oxford. Around us were representatives of Churches in every part of the world—different in color, language and race. Dr. Mott was in the chair. A great Chinese was speaking. He said that this was the only period in history in which a truly Ecumenical Conference could be held, because this was the only time when the Church of Christ was established in every land on earth. This is due, he added, in the main to the modern missionary movement, led, under God, by our chairman. It was true. There we were, from all these lands, a revelation of what Christ can do for mankind through one consecrated genius.

Dr. Mott's greatest contribution to the ecumenical movement in its present form was the part he took in organizing and then leading the World Conference on Missions in 1910, in Edinburgh. It was the spirit of this gathering which won William Temple to the cause. Mott's spirit, as expressed through so many voices, was so far above sectarian differences that Christians of all denominations realized their unity in a new way.

My association with Dr. Mott was close when I was a member of the Provisional Committee of the World Council of Churches (in process of formation) from 1938 to 1948. His fine spirit and the breadth of his outlook lifted us to new levels in those perplexing days.

Miss Ruth Rouse:

Dr. Mott's contribution to bringing Christians of different churches, and the churches themselves, into co-operation has been outstanding throughout his life, because his dominating purpose has been world-wide evangelism. This is his passion; and missions and ecumenism are inseparably connected. . . . He sees in co-operation between churches a means to an end—the winning of the world for Christ.

Bishop Hanns Lilje:

There is no one who has stood as Dr. Mott has at all the decisive turning points of the ecumenical movement during the last several decades. If one were to sum up his significance to the movement in one word, then one must call him the Great Strategist of the world mission and the ecumenical movement.

Mrs. Gertrude Rutherford Brooks:

The ecumenical movement today gathers together many streams, trickling from various hills; but the direction of its flow, the vigor and volume of its current, the life-giving quality of its spirit we owe in large measure to John R. Mott, whose disciplined, gifted leadership has been vouchsafed to the Church through three-score years and more.

How appropriate it was that Dr. Mott was appointed to deliver the inaugural address of the World Council of Churches at Amsterdam in 1948, and how characteristic it was of him to begin the address with a backward look in which he paid tribute to "many colleagues and master builders who have passed on," and to end it with a forward look of hope and a summons to the unfinished task. We quote here only the historic prelude of the address, leaving the prophetic peroration for our last chapter:

With hearts abounding in praise to God we come together today from all parts of the world to initiate formally the World Council of Churches. Hitherto, He has led us; our expectation is from Him. The preparatory stages which have brought us to this hour have been truly notable. Memory throngs with experiences of Divine favor and leadership as we recall the unifying, vision-forming and creative power of the World Mission Conferences of Edinburgh 1910, of the Mount of Olives 1928, and of Tambaram 1938; likewise the tributary contributions of the Life and Work and Faith and Order Conferences of Stockholm 1925, Lausanne 1927, and their subsequent consultations; of the Christian statesmanlike bodies meeting in 1937, at Westfield College London, at Oxford, and at Edinburgh, and above all, the following year at Utrecht, where we adopted our Constitution. Nor must we forget the countless vital and constructive group meetings and formal committees at New York, Bishopsthorpe, Lambeth and elsewhere, where much of the most enduring foundation work was accomplished.

At our culminating gathering today we would pay our grateful

tribute to many colleagues and master builders of different lands, races and communions who have passed on into the Land of Large Dimensions. Among the countless members of the Heavenly Host we think at once of Archbishop Söderblom of Scandinavia; of Archbishop Davidson, George Robson, Wardlaw Thompson, Archbishop Temple, and William Paton of Great Britain; of Peter Ainslie, Bishop Charles H. Brent, William Adams Brown, Grace Dodge, J. Ross Stevenson, and Robert E. Speer of the United States of America; of the Honorable S. H. Blake, Bishop M. S. Baldwin, and the Honorable N. W. Rowell of Canada; of Professor Gustav Warneck, Julius Richter and Professor Adolph Deissmann of Germany; of Raoul Allier of France; of Bishop Azariah, Pundita Ramabai, Isabella Thoburn and K. T. Paul of India; of Cheng Ching-yi, Fletcher S. Brockman and D. E. Hoste of China; of Joseph H. Neesima and Archbishop Nicolai of Japan; and of Kwegyir Aggrey, Bishop Gwynne and Charles R. Watson of Africa.

In future years the historian will give Dr. Mott's own name a place on that roll of honor, for the "Apostle of Federation" lived to witness the federal principle given its most significant religious embodiment.

The Personality Tributary: Qualities

*"Teach us to look in all our ends, on thee for judge
and not our friends."*—RUDYARD KIPLING

The subtlety and complexity of human personality have intrigued such master analysts as Sophocles, Shakespeare, and Thackeray. The reader may take heart, therefore, when he learns that the author is not proposing to make a full-length analysis of Dr. Mott's personality, but simply to describe his qualities and abilities from the viewpoint of the ecumenical movement; in other words, to point out which of these have been assets and which of them liabilities in his contribution to that movement.

Faith and Motivation

Since Mott has for sixty years been a professional religious worker, it is obviously proper to begin this chapter respecting the contribution of his personality to the ecumenical movement with a discussion of his religious faith and motivation.

The danger of falling into the pit of mere eulogy is especially present in treating of the beliefs and motives of a man who possesses so many unquestioned elements of genius and nobility and who is still living. On the other hand, passing judgment on the religious faith of a man who has never pretended to be a theologian and who has never made a comprehensive formulation of his beliefs is a hazardous enterprise. It is entirely proper, however, to ask skeptical questions like these: To what extent did Mott's Christian faith rest on the historic fundamentals and, what Kraemer calls, "Biblical realism"? To what extent did it spring from the uncritical optimism and evangelicalism of the late nine-

teenth century? We could attempt a systematic critique of Mott's writings and activities in order to arrive at answers to these questions, but we shall refrain from doing that, and instead shall present unexpurgated statements made by a variety of persons qualified to evaluate Mott's faith and motivation. These persons were expressly asked by the author to be frank in mentioning weak as well as strong points in all phases of Mott's personality and procedures and were assured that, upon request, their replies would be quoted anonymously.

Let us begin by quoting Miss Ruth Rouse, one of Mott's closest associates for nearly half a century. In her booklet, *John R. Mott: An Appreciation*, she makes these keen statements:

Fundamental in Dr. Mott's work for the [World's Student Christian] Federation as is the bringing to bear of his world mind, displayed in international, interracial and ecumenical relationships, there is something more fundamental still, his personal loyalty to Jesus Christ as Saviour and as Lord. Unlike not a few world workers, he has never lost himself in a maze of causes; his devotion to the Kingdom has never made him forget the King and his desire to proclaim the King.¹

In another passage of the same essay, Miss Rouse stresses the exceptional variety of his gifts for religious leadership:

Few men, if any, in the history of the Church, have had such an unusual combination of gifts: statesman *and* evangelist; administrator, organizer *and* spiritual teacher; preacher *and* writer. As all of these he has served the Federation.²

We venture to anticipate the evidence by saying that Mott's Christian faith is experiential and intuitive rather than rational; dynamic rather than reflective; pragmatic rather than theoretic—all of which has been subtly discerned by Dr. Hendrik Kraemer, veteran Dutch missionary and theologian who writes in a letter of March 1, 1952:

Another matter which I owe to Dr. Mott is something, in my opinion, more important than his great gift for spiritual strategy and his amazing ability to stimulate men and women or great gatherings to-

¹ Page 15.

² Pages 4-5.

ward new initiatives. It is the simple reality of his spiritual personality. I cannot express it better than by saying that there is, in my knowledge, nobody else in the world who so strongly embodies what it means to be a *miles Christi*. Listening to him, you did not enjoy an intellectual feast, but you were struck by the fact that the simple testimonies he gave were born from the deep source of regular intercourse with God in Christ. He never moved in theological realms but always in realms beyond theology. Yet, in the preparation of my book for Tambaram [*The Christian Message in a Non-Christian World*], I discovered that he, who was in a high degree a-theological, urged by his deep sense of concern and responsibility for the worldwide missionary cause, sensed the importance of strong theological foundations of this cause, at certain junctures, without intellectually comprehending it or being interested in it (at least, so I see it). The idea to ask me to write the book came from Dr. Oldham, not from Dr. Mott, but Dr. Mott sustained and encouraged me all the time.

The "a-theological" but dynamic character of Mott's faith has been especially apparent to Europeans, as the letters received from many of them will show. For example, M. Henri Johannot, of Switzerland, a secretary of the World's Committee of the Y.M.C.A.'s, writes:

The way in which, after having given a picture of the world situation and problems . . . he affirmed his conviction that the only solution was in Jesus Christ moved me deeply every time I heard it. At first this statement of his seems a vague affirmation of faith, like that of every preacher, but then, as he develops his point . . . suddenly as in a flash of light, it becomes overwhelmingly evident that he really believes what he says.

Very often Mott's approach to problems . . . gave me the impression of being thoroughly American or Protestant. Analyzing his remarks, trying to understand his motivation and philosophy, I could not help finding them one-sided. But when I could forget the words he used . . . suddenly, I found myself forced to move to a higher level, where he was standing . . . equal to the greatest prophets and spiritual leaders of all confessions and of all times. His theology at times seemed to me unacceptable, but then I realized that, for him, what he said was not a theology but a faith. He opened to me, at such times, visions of eternal truth that no other leader or writer ever opened to me.

A Swedish scholar, Dr. Knut B. Westmann, writes that once, when Dr. Mott was privately criticized for sponsoring a study

which resulted in a theologically questionable volume, Mott very frankly replied, "But you see, I am no theologian."

Another Swiss colleague of Mott's, the Reverend H. L. Henriod, long a secretary of the W.S.C.F. and of the World Alliance for International Friendship through the Churches, bears this testimony:

In 1910, Mott was met with much curiosity and interest among the intelligentsia of Neuchatel. His addresses were much discussed, being regarded by many as "very Anglo-Saxon"; to some, intellectually disappointing, yet very impressive and stimulating through his directness and dedication to God. His broad views surprised our provincialism. But to the inner circle of those entrusted with the preparation of his campaign, three points left a vivid and lasting impression: (1) his life of prayer and the presence of God in our common prayer-meetings with him; (2) his sense of the reality of sin and salvation in Christ; and (3) the call to dedicated service, especially in missionary service. Mott had a spiritual and moral authority seldom obtained by other Christian leaders. . . . No one in his audiences could fail to be impressed by his consecration, his spiritual life, his worldwide vision, his unique experience, his political and practical gifts—with the exception of his limited knowledge of foreign languages.

The foregoing strictures on Mott's a-theological faith were all written by Europeans who would yield to no one in admiration and affection for him. That their criticisms may grow in part out of their theological conditioning is evidenced by the fact that the only similar criticisms received by the author from non-Europeans came from a few men and women who had been affected by Continental theology. The following quotations from the letters of North Americans and other non-Europeans will reveal their predominantly pragmatic appraisal of Mott's faith.

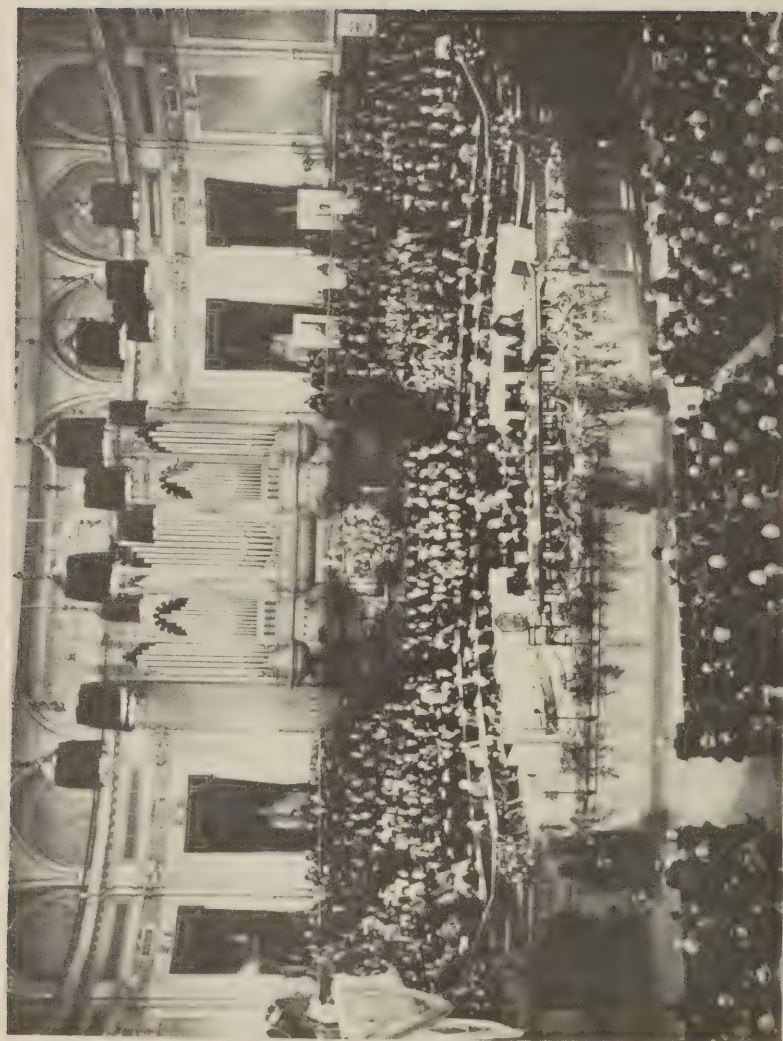
An eminent Chinese Christian writes:

Two things in Dr. Mott's life have inspired and drawn men into the work of the Kingdom; his unwavering personal faith in God, and his vision of ecumenical Christianity. It was Dr. Mott who lifted my eyes to catch this vision and who taught me the secret of faith as the powerhouse of life.

Dr. Anson Phelps Stokes of Washington thus defines Mott's contribution to the ecumenical movement:



HIS ALL HOLINESS ATHENAGORAS
ECUMENICAL PATRIARCH OF THE EASTERN ORTHODOX CHURCH



FIRST GENERAL ASSEMBLY OF THE WORLD COUNCIL OF CHURCHES

I believe Mott's contribution to the ecumenical movement was highly important. Its strongest points were seen in his imagination, his faith, his power as a speaker, his earnestness in prayer, his tolerance, and his commanding executive ability. . . . As to his limitations for ecumenical leadership, the most marked was his absence of any good knowledge of modern languages. He felt that very keenly and was never able to overcome it. He also lacked, of course, the philosophical and theological depth of other ecumenical leaders, such as Söderblom, Temple and Brown, but he was well informed and kept his mind open.

Dr. Douglas Horton, Minister of the General Council of Congregational-Christian Churches, draws an interesting contrast between his own youthful and his later mature impressions of Mott:

I heard him speak once or twice in my college days, notably at the Student Volunteer Convention in Kansas City. His theology then seemed to me frankly so far removed from reality that I felt he belonged to the world of the past and not to the one in which I lived. But . . . I liked his largeness and could not but be drawn by his appeal for the evangelism of the world in our generation.

Although he has had a masterful mind, it has not been a dominating one. A peculiar humility has permitted him to make a place in his thinking for the insights of others. For this reason, his own intellectual growth, his own theological growth has been stupendous even in his maturity. Others have had their day and dropped behind. Dr. Mott has been hospitable to the thoughts of youth and so has maintained his leadership.

Dr. Tracy Strong, for many years general secretary of the World's Committee of the Y.M.C.A.'s, wrote in connection with Dr. Mott's elevation to be that Committee's Honorary Life President:

His simple and yet profound Christian faith was both the sole spring of his activity and an unceasing inspiration and challenge to others.

Dr. Strong also narrates this incident which he observed:

When Dr. Mott visited the largest Muslim shrine in Istanbul in the summer of 1951, within five minutes the caretaker turned to a friend and in Turkish said, "This is a man of God."

Mrs. Murray G. Brooks of Canada recounts an experience which no doubt has been repeated by many other students:

At the Des Moines Student Volunteer Movement Convention of 1919, I first came under Dr. Mott's powerful influence. Something in me tried to escape him even whilst I was drawn inexorably into his "hand." Great figures of history, particularly of the Old Testament, came alive in him, as his prophetic insights and "thus saith the Lord" utterances were delivered to that vast throng. The convention determined the course of history for me, bringing me back with sureness and faith to a path from which I had been wandering. . . . Des Moines was the whole world gathered under the banner of the S.V.M.—the world where Christ was uplifted by great men and women, and particularly by Dr. Mott, whose vision and faith gathered all the scattered areas of life into a fearsome yet convincing whole, demanding a new kind of faith and action.

From that time I . . . lived within the Student Christian Movement and the World's Student Christian Federation and was never again outside the orbit of Mott's influence. I shared the revolt of the nineteen-twenties against his so-called dictatorship, his rigid puritan pattern, and his presumption, as we thought, of forcing Christianity . . . on an ancient world, with cultures and religions indigenous and meaningful to their own peoples. Through this period, however, I still honored the great leader in my heart and in his presence was certain of the sincerity of his purpose and the wisdom of his mind. Attendance at the W.S.C.F. meeting in India in 1928, and travel in the Orient . . . gave me . . . wider and truer perspectives and increased my gratitude for the genius of Dr. Mott and for his loyalty to his conviction and vision that the world might be one in Christ.

Mott is well aware that preachers are especially liable to be guilty of cant and he has therefore been on guard against it. His friends, however, have sometimes feared that he might be slipping toward it by his too frequent repetitions of certain favorite phrases such as "the ever-living Christ." That this represents, not a phrase, but a fact in his life is attested to by the following sentence in a letter from Miss Michi Kawai, Japanese educator and evangelist:

A few days ago, at my school chapel, a young teacher read the Scripture passage on Jesus Christ, the chief cornerstone. She said that every time she read this she would think of Dr. Mott, who repeatedly spoke of Christ as a cornerstone of character building, national reformation and international brotherhood. Many can give this same testimony of Dr. Mott's keynote, which is faith in and obedience to Jesus Christ, the living stone, the foundation for individual as well as international life. Indeed, we who have heard him during his last

visit to Japan were impressed and moved anew by his firm, unalloyed loyalty to Christ. This ever-increasing faith has been nourished by his deep prayer life and daily Bible study.

The Reverend Robert S. Bilheimer, a secretary of the World Council of Churches, confirms Miss Kawai's statement by writing:

I have never yet heard anyone who could talk about Jesus Christ with the authority and power that Dr. Mott can.

A Mexican Christian leader pithily says:

I deem my personal acquaintance with Dr. Mott as one of the great spiritual experiences of my life. . . My faith in co-operation as God's method has been greatly strengthened by his steady and wise promotion of all the co-operative movements he launched or helped to launch or develop. Particularly impressive to me has been the fact that he is not merely a big promoter, a human engine, an activistic salesman, but a man of deep piety, of prayer, of quiet but profound spirituality.

It is a striking fact that theological labels have never stuck to Dr. Mott. As Dr. Roswell P. Barnes, of the National Council of the Churches of Christ in the U.S.A., observes:

Regardless of church affiliation and tradition or particular theology, people involved in the ecumenical movement have had confidence in Dr. Mott's loyalty to Christ and in his practical statesmanship.

A veteran associate in the World Service of the North American Y.M.C.A.'s, Frank B. Lenz, wrote of him twenty-five years ago:

It is enough to say that he is a Christian and is loyal to Christ and His Church universal, and so might be termed an "Ecumenical Christian." He deals habitually with intellectual, moral and spiritual essentials, and in that sense he might be called an "essentialist" rather than a "modernist" or a "fundamentalist."

This statement finds support in the fact that men of various shades in the theological spectrum have respected and worked with him: Moody, Bosworth, Temple, Drummond, Richter, Speer, McConnell, George Coe, Kraemer, Hocking, Söderblom, Rufus Jones, Brunner, and John Mackay.

After making due allowance for the weaknesses and deficiencies

which have been mentioned, and still others which might perhaps be supplied by readers, it seems safe to assert that for over six decades Dr. Mott has given substantial evidence by word and deed of having a deep-rooted, dynamic Christian faith and of being animated by unusually pure Christian motives; and that his influence as an ecumenical leader has sprung largely from them.

World Vision

As Dr. Kraemer remarks, "Dr. Mott has always been motivated by his deep concern and responsibility for the world-wide 'missionary cause.'"

The Bishop of Worcester sees in this concern the mainspring of Mott's devotion to the ecumenical movement. He says:

My whole feeling about Dr. Mott and his missionary task is that the ecumenical movement in his mind was a development of his missionary interest. I traveled with him when the Conference for Moslems was held on the Mount of Olives in 1923 or 1924. His touch with the Eastern Churches was very pronounced even then, and he was laying the foundation of the present ecumenical movement in more than one way.

That Mott's passionate devotion to the Christian world mission long antedated his conscious espousal of the cause of church union is clear. As our earlier chapters have suggested, the organizational stages in his advance toward the ecumenical objective of drawing the churches together were roughly as follows: the interdenominational student Y.M.C.A.; the Student Volunteer Movement, with its goal of universal evangelization; the World's Student Christian Federation, with its inclusion of Eastern Orthodox Churchmen and the students of all lands; the establishment of Y.M.C.A.'s controlled by Roman Catholic laymen, by the International Committee, of which Mott was the executive; and the formation of the International Missionary Council, embracing the Younger Churches. In all these organizations Mott was a prime mover who made sure that the scarlet thread of the Christian world mission was interwoven into them all.

He may be said to have been from an early stage unconsciously ecumenical, a proto-ecumenist. Only gradually did the ecumenical

goal which is implicit in the world mission become a clear and compelling factor in Mott's mind, but from the outset, the organizations, the ideas, and the leaders he developed were germinal to the ecumenical movement.

Zeal for Evangelism

Dwight L. Moody, Henry Drummond, and John R. Mott were all great evangelists to students, but out of the three, only Mott made world-wide evangelism an instrument for promoting the ecumenical movement. The significance of this insistence is forcefully stated by Dr. Eugene Barnett, formerly senior secretary in China of the International Committee of the Y.M.C.A.'s:

While Dr. Mott's most distinctive contributions to the ecumenical developments in our time were those of the administrator, the astute leader—and disposer—of men, and the wise user of financial power, it is equally true that the talents he employed in these respects would never have had the effect they have had he not also been, throughout his lifetime, an evangelist.

Although Mott has cordially supported the International Missionary Council in giving due attention to agricultural missions and to research into the social and economic environment of the Younger Churches, yet he has held that primary emphasis should continue to be placed on evangelism and religious education. His personal example and the policy that he has supported in the International Missionary Council may be taken as an endorsement of such renewal of evangelistic effort by the World Council of Churches as is advocated in the statement of the prominent European clergyman quoted in Chapter Eight.

Prayer Life

Even the most mature Christians have to be on guard lest they allow prayer to degenerate into a magical mode of exacting compliance with their desires by the Almighty. It is of course impossible to ascertain how far Mott or any other person may have yielded to this temptation. We do know, however, that as a presiding officer, he has resolved deadlocks in discussion by enjoining

the participants to private prayer. One such occasion is thus recorded in a letter from the Bishop of Worcester:

When I was with Dr. Mott in the 1920's in Cairo, Jerusalem, and Lebanon, he was essentially the missionary leader, and all his addresses were along that line. Where he impressed me perhaps most at that time was not merely in his powers of leadership, but in his spiritual impetus. I remember one occasion during the Jerusalem Conference of 1928 when the whole Conference was at loggerheads, largely on the discussion of the race question, and some quite bitter things were being said about Britain and America. I watched Dr. Mott to see what he would do, but he allowed the discussion to go on and was not disturbed by the things said. At the close he quietly rose and said, "We met this morning at 9:00. Tomorrow we will meet at 10:00, but we will all assemble here at 9:00 and go up to the Mount of Olives, bringing with us a warm rug and a Bible." He asked us to scatter along the mountain and to spend an hour in quiet meditation and prayer. This literally happened, and the large conference, scattered for a considerable distance, was spending its hour in meditation. When we re-assembled at 10:00, there was no question about the atmosphere of the Conference. That hour of meditation had changed everything, and from then to the end of the Jerusalem Conference we were never in the same muddle again, but it took Mott's wise spiritual leadership to pilot us through.

Miss Rouse tells us how, through the years, Mott has exerted himself to foster prayer in the World's Student Christian Federation and has depended upon it in his own life:

The Federation owes much to Dr. Mott in its spiritual life. The Federation Movements were born in an atmosphere which was prayerful as well as evangelistic. Some of us still cherish certain booklets which meant much to us in our early struggles to lead the Christian life: *Bible Study for Personal Spiritual Growth*; *The Secret Prayer Life*; *The Morning Watch*. The message of these leaflets went home just because behind it lay a life of endeavor to practice the presence of God. Traveling with him on long journeys, men see the Testament in his hand, morning by morning, and the withdrawal of spirit for a time even in the crowded railway carriage. He has always sought out men and women who have power in prayer, to learn their secret. Andrew Murray in South Africa, Pastor Ding Li Mei in China, Mathilde Wrede in Finland, Lilius Trotter in Algeria; he has hesitated at no cost to bring such men and women to Federation Conferences to give their best to students.

The Day of Prayer for Students has always been central in his thought of Federation life; he spent much time in drawing up the Annual Call to Prayer; he knew it mattered. In 1901, when he was doing evangelistic work among Chinese students, in a conservative city where every influence seemed hostile, hundreds of Chinese students "announced their purpose to become investigators of the Christian truth . . . when exhausted I went to my room that night, I marveled at the unmistakable proof of God's living power, but could not understand it until I recalled that this very Sunday was the Universal Day of Prayer for Students and that in over forty countries, earnest bands of students were remembering in prayer this special campaign."

Dr. Mott would have shrunk from any tour for which he had not sought the prayers of many friends, to whom he had sent a copy of his itinerary, with map, and a statement of his needs for intercession.

The genuineness of Mott's belief in prayer is further attested by members of two prayer groups to which he belongs. The late Dr. Samuel M. Zwemer, in February 1952, wrote as follows regarding one such group of which he, Dr. Robert E. Speer, and Dr. Mott were members for several decades:

More than all these influences exerted on me by Dr. Mott has been his prayer life and the privilege of being one of the inner circle, meeting annually, to look back over the year that was past, and plan for the year ahead. In recent years this group of the Old Guard has met in my apartment in New York; our last meeting was on the 5th of January. His vision is still wide; his spiritual strength and counsel are as real and vital as they were in the early years.

Similar testimony is borne by Harry Ballantyne of Canada, the secretary of another prayer group of which Mott is a member.

Conduct Under Attack

Two instances will be given of baseless accusations of un-Christian conduct made against Mott by Christian leaders. The first episode occurred in 1925, when two American missionaries charged that Mott had pressed the National Christian Council of Japan into holding a conference with him during the Christmas holidays, and that he had secured donations for the expenses of that conference from "rich, outside, non-Christian persons." These

accusations were made in a widely circulated Christian journal. In reply Mott simply sent to the two missionary participants in that conference these facts: (1) the Conference was called by the Executive Committee of the National Christian Council, notwithstanding the fact that Mott had questioned the wisdom of his visiting Japan at all during the holiday season; (2) he had never raised money for Christian enterprises from such persons as the critics charged. The participants thereupon made a restrained factual refutation of the charges and there the matter was dropped, except as Japanese Christian leaders expressed indignation at the libelous accusations.

The second instance occurred in 1917 during World War I, when Mott, at President Wilson's earnest request, went as a member of the Root Mission to Russia, in order to confer with the religious authorities of the Russian Orthodox and other churches respecting religious interests and activities. At that time Mott was secretary of the World's Student Christian Federation and chairman of the Continuation Committee of the Edinburgh World Missionary Conference, in which capacities he had conferred with German Christian leaders. After the war, when Mott visited Germany again, these leaders vehemently charged that his acceptance of a political appointment out of loyalty to his own nation was a betrayal of his loyalty to the international Continuation Committee. Mott quietly but unequivocally denied the accusation and asserted that he had accepted the appointment and fulfilled his mission in the interests of the world-wide Christian cause.

Convincing confirmation of the truth of Mott's assertions is a letter written by a member of the Root Mission, Charles R. Crane, on June 27, 1917, shortly after the conclusion of the Mission. Mr. Crane's eminence as a former U. S. Minister to Russia, China, and Turkey, and also as a churchman and industrialist, gives added weight to his words:

When I learned that the President planned sending a Commission to the Russian people, I telegraphed that I hoped he would send at least one among them of strong religious or spiritual power, and, if possible, that that man be Dr. Mott. The selection has been amply justified. With all of the political, military and other talents of the

Commission, the really great and inspiring and permanent achievement of the Commission will be left by Dr. Mott.

When I knew he would be coming I searched diligently for the means and opportunities for him to strike the highest possible notes, and found them in the various gatherings that the state of revolution had called forth. There were especially the two remarkable religious gatherings at Moscow last week of the old Believers and of the Orthodox Church, both having the members chosen by universal election of men and women from all parts of the Empire representing about 130,000,000 of the 170,000,000 people, and all quite carried away by Dr. Mott's addresses, which reminded me much of St. Paul.

During and following the War, Mott continued to render all possible service to the German Student Christian Movement and to the German missionary agencies, confident that in time he would regain the confidence of their leaders. How well he succeeded is evidenced by the following statements by Dr. Hanns Lilje, Bishop of Hannover, the first being taken from an article written in 1927, and the second, from a letter to the author, on March 3, 1952:

In this question of the attacks which were made against him because of his attitude during the war, general assent has now been made to the fact that there can be today no further doubt as to the personal purity of Mott's attitude. What has always brought him near to us Germans is the great understanding he has always shown with regard to us and our nature.

When Dr. Mott revisited Germany in his eightieth year (1945) just after the Second World War, he uttered not a word about our moral responsibility or war guilt, but expressed gratitude for all that German Christianity had done for world Christianity and for its many good activities, which had been misconstrued by the hate and scorn of the world. He came again to see us as a fatherly friend and brother, from whom unfortunate circumstances had separated us for a while, but who had remained bound to us in the unity of the faith.

In this same letter, Dr. Lilje pays this further tribute to Mott:

His significance is great, not merely according to the measuring rod of the world, which awarded him the honor of the Nobel Peace Prize. He has chosen to spend his life solely as a disciple of Christ. Inflexibly declining all calls to other careers, however alluring and distinguished, he has remained true to his once-chosen lifework.

Friendship

Persons who have known Dr. Mott only in his public, impersonal appearances may be surprised to learn how extensive are his personal relations with individuals and what affection and sympathy he bestows on them. Our justification for dwelling on his friendships here is that they account in no small degree for the loyal co-operation in large ecumenical projects which he has enjoyed from persons in all parts of the world. From that viewpoint we may apply to him the poet's words:

That best portion of a good man's life
His little nameless, unremembered acts of kindness
And of love.

Few people are so well qualified to appraise Mott's capacity for friendship and his ministry to the personal needs of his friends as Miss Ruth Rouse, who writes as follows:

He is a great friend; he has made men, he has chosen and trained leaders; but the moulding force in their development has been not his belief in their strategic possibilities, but his real, deep interest in them as human beings. Some touch with him, direct or indirect, is the first thing which has caught many a man who has later led some big movement. Count Moltke of Denmark, Baron Nicolay of Russia are outstanding examples.

What wonderful care he will lavish on a man in whom he sees possibilities; arranging that he shall attend some conference, or have a few months' training in some other Movement, and making it possible financially; or, if worn out, be given a thorough rest and holiday. Never shall I forget the care for my comfort and well-being that he showed when I landed in New York, a very raw youngster, to make my first tour of America. He even gave careful thought to my clothes, and as to whether I should travel "in a trunk or grips." He remembers every detail of the family affairs of hundreds of his friends; never forgets to inquire for a mother or child; writes hundreds of letters of congratulations on births and marriages; engagements interest him still more; few would suspect how far ahead he spies them.

But he is best in times of trouble and sorrow. "John's always there when you really need him," says the one who knows him best of all (his wife); and it is true. When the trouble is the man's own fault, it's just the same; how much time (and time, be it remembered, is his most precious possession) he has given to get some of us out of the deep, ugly holes of our own making.

His friends mean much to him. With a big man's humility he seeks and takes advice from us all. I blush as I see the volumes of advice I have bestowed on him in the course of twenty years of correspondence. He is extraordinarily ready to admit a mistake. He makes his friends into leaders and he lets them in turn make him. He is dependent on human support and affection; it means much to him to have a friend by when he is under fire of hostile criticism or in a tight hole.

His power of friendship is the secret whereby he has made movements as well as men; he unconsciously personalizes a movement, believes in it, sees its possibilities, and pours himself out for it.³

An American colleague of Mott's in work among students and in wartime service, David R. Porter, describes the world-wide network of Mott's friendships in these sentences:

One does not appreciate to the full Dr. Mott's world-wide influence until one sees personally the close ties of admiration and affection existing between him and peoples and their leaders in other countries. There has been a great accumulation and enhancement of these wholly unprecedented ties with members of the Churches of Christ throughout the world because of their repeated associations through what is now a long period of years. People who see Dr. Mott in action only in North America have a very meager conception of the multitudinous network of acquaintance and friendship which has resulted from the amazing number of his foreign trips, in each of which he has been called upon to share with these leaders in every nation, often beginning when they were students, their aspirations, struggles and vital fellowship.

From the scores of letters which dwell on Mott's friendship through fair weather and foul, we quote four typical extracts:

George A. Warburton, of New York and Toronto:

Let me tell you again, that I love you very, very deeply. Folks think you are cold sometimes, don't they? But you see, I know better, and so my heart goes out to you in warm affection, and speaks of it too, in spite of dignity, proper reserve, or the modern supremacy of the intellectual.

Dr. Karl Fries of Sweden:

You cannot imagine what your faithful friendship and your inspiring example have meant to me all these years.

³ John R. Mott: *An Appreciation*, pp. 21-23 *passim*.

Murray G. Brooks:

Most persons see little of Mott's more human side. They see him as the forceful speaker, the powerful advocate of a cause, the autocratic chairman, the tireless worker. But this is only the external view. To his family, his colleagues, his staff members and to many hundreds who have come into close association with him, he is a great warm-hearted friend, sharing in their joys and sorrows, their successes and discouragements with all the sympathy and understanding of the "greatheart" that he is.

Baron Yun Chi Ho, of Korea:

Profound gratitude for what you have done for us and my unfeigned love and admiration for you as one of my truest friends. [Dr. Yun was imprisoned and tortured for his courage as a patriot and his fidelity as a Christian.]

The Personality Tributary: Abilities

"If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing."—I CORINTHIANS 13:2

Intellectual Power

There are arresting contrasts in Mott's intellectual processes which we shall bring out by quoting, first, complimentary characterizations and then several less complimentary ones. "His mind closes on problems like a steel trap," says G. S. Phelps. We have quoted Bishop Francis McConnell's testimony to "the enormous range of his knowledge of both large strategic principles and of detail." George Wharton Pepper, lawyer and former U. S. Senator, observes that "had Mott chosen the Christian ministry, the depth of his convictions combined with his educational background and his capacity for clear and cogent expression would have insured him a place among the greatest of the clergy."

The Bishop of Chichester, president of the World Council of Churches, writes of him:

He has a wonderful way of absorbing information, questioning people wherever he goes and winning access to those who have most to give in the way of experience and knowledge. His own habit of noting very carefully what his informants told him have no doubt been of great assistance in enabling him to acquire his immense fund of world-wide knowledge. He has the gift of perpetual youth of mind.

Dr. Douglas Horton, referring to Mott's addresses forty years ago, says, "I was enormously stimulated by the sweep of his mind as he reported on various countries of the world." Bishop Bromley

Oxnam, when he was a student of theology, made the following notes on two of Mott's addresses:

He speaks slowly but impressively. Every word is meant to convey a truth. His power seems to lie in the fact that he knows the world situation so well, and can by sheer cumulative presentation bear down upon you until you know he is right. Then he inspires you to go on and enter the fight.

A well-known writer penetratingly says:

I first heard Mott sixty years ago. He spoke with almost painful earnestness. Every sentence descended like a pile driver. There were no light touches of imagination or humor, but his argument was built like a logical pyramid, the conclusion set firmly on top like the capstone.

Shortly before the Amsterdam Assembly of the World Council of Churches, the *Record*, of England, issued pen sketches of "Personalities of the World Church," written by Ecumenicus, whose pen is sometimes satirical, but whose net appraisal of Dr. Mott is balanced and laudatory. We quote the opening section, dealing mainly with his intellectual qualities:

Mott is a statesman among missionaries and a missionary among statesmen. He is a master of assemblies, even in assemblies of masters. He can give a fresh challenge to an old cause and find new cause for an old challenge. I have never seen him rise in a large conference without being reminded of certain famous lines—

With grave
Aspect he rose, and in his rising seemed
A pillar of state. Deep on his front engraven
Deliberation sat, and public care;
And princely counsel in his face yet shone . . .

It is true that Milton wrote these words of Beelzebub, but there was no Dr. Mott in those days.

The rising of Dr. Mott is itself very impressive. It is an example of the importance of décor.—It is an assemblage of corporeal motions massed together to convey the impression that the many centrifugal tendencies inherent in human personality have been summoned to a trumpet call, disciplined and put into the service of a heavy brigade of words. . . .

It would not be fair to draw a caricature of Dr. Mott in these terms.

His words have been remarkable for the scope and breadth of vision which they have expressed and for the inspiration they have conveyed, not the least to great audiences of young people. His command of vocabulary is vast. . . . In his relative retirement [he is now 82], Dr. Mott has been supervising a series of volumes in which his many addresses to all types of meetings and conferences are gathered together. The quality of these deliverances is outstanding; after the passage of years they are still pregnant with force and fervour.

The Reverend Robert S. Bilheimer writes: "His energy has impressed me immensely. Even in his advanced years he gives every sign of both possessing now and having possessed in his life a perfectly extraordinary degree of energy of mind and of will and of total person."

In quoting the less complimentary comments, the author will refrain from giving personal names, although it should be said that these persons are as eminent as those quoted above and that all of them are warm friends of Dr. Mott.

Bishop William Temple was a first-class theologian in addition to many other things. Mott, however, never seemed to me to allow himself to become very much implicated in any major field of inquiry, beyond the administrative work in which he was engaged, but rather kept in touch with a whole range of interests. Although he was interested in questions of social justice, he was never greatly stirred by them, and he never became, in a prominent way, their active champion.

He is impelling rather than subtle; forceful rather than acute. His adjectives have always had the quality of the superlative degree, regardless of their form.

Mott has never led the Y.M.C.A. or other movements into an effective, critical appraisal of Western culture. Under his leadership, we have taken it pretty much for granted, and the germs of self-criticism have not been strong.

Mott's own theological and Biblical scholarship has always been immature, and the same has been true of most of the leaders of the Student Christian Movement in America. Perhaps this is one reason why even men and women who have been active workers in student days often have such a vague faith and such wobbly theological underpinning in later life.

He was naïve, and in some ways little suspected the meaning of history; and yet his intuitions, his faith, and his really clear, brilliant mind led him to say many lasting and very significant things. I agree with his critics that "The Evangelization of the World in This Generation" was utopian, unsound theologically and sociologically, and overoptimistic; and yet it was basically the product of the period (1890-1914) as well as the symbol of faith in God's power.

I admire Mott's intellectual understanding of human nature, of spiritual and ethical principles and of the techniques of international organization, but, like many others, I distrust his judgment on the social and political forces of our time. His analyses are too simple, his optimism too guileless. How could he say in recent years, "I have never been as hopeful as I am today about Russia"?¹

Possibly, some readers will exclaim after reading these two sets of partially conflicting appraisals, "If that is the worst that can be said about John R's intellectual powers, his reputation is safe!" Furthermore, it should be said that none of the quoted comments touches upon three intellectual characteristics which have been notable assets to the ecumenical movement.

The first asset, *strategic imagination*, is acutely brought out in the letter received from the Reverend Robert S. Bilheimer:

Mott has an extraordinary imagination, but it is an administrative imagination as distinguished from an artistic or theological imagination, and manifests itself not only in the world organizations that he has helped to create, but also in his conviction that virtually nothing is impossible for a man wholly dedicated. . . . Truly I have been impressed in my own thinking by his very keen sense of strategy. This is in part related to what I have told about his administrative imagination. I mean by it his awareness of the importance of students, of laymen, of the missionary enterprise, and of unity among the churches. Seeing these as important strategic points, he has centered upon them and not allowed himself to be deflected. In so doing, he has shown not only the value of developing a strategy, but far more important, the value of sticking to the strategy one has developed.

The second asset, in Mott's case, is that high-voltage *will-power* has been harnessed to strategic imagination. The value of the product of such a combination, however, depends on the degree

¹ For at least a partial answer to this question, see Bishop Baker's first paragraph on p. 184 and the statements on p. 185 quoted from addresses by Dr. Mott.

of its contribution to human welfare. Napoleon, for example, had strategic imagination, organizing genius, and a powerful will, but one suspects that he was motivated as much by self-centered ambition as by a desire to benefit mankind and that he did more harm than good. Only time can render a just verdict on Mott's motives and on the results of his activities, but it is safe to say, even during his lifetime, that in him the controlling motive has been altruistic and that the benefits to mankind already have been great.

The third asset is that Mott has had the wit to avail himself and the organizations he has served of other men's brains. For decades he has maintained one or more researchers to sift and compile information on a variety of subjects for use in his addresses, conferences, and books. Even more far-reaching has been his initiation, or vigorous support, of research and counsel to serve the Christian world. Among them have been: The Agricultural Missions Foundation, Inc., directed by John H. Reisner; the Survey of Christian Higher Education in Japan; the Mass Movement Survey in India directed by J. Waskom Pickett (now Bishop); and two agencies already mentioned in Chapter Seven, namely, the Institute of Social and Religious Research, founded by John D. Rockefeller, Jr., and directed by Galen M. Fisher, and the Department of Social and Economic Research and Counsel of the International Missionary Council, directed by J. Merle Davis.

Harmonizer Extraordinary

The late Charles Cuthbert Hall used to say that in a theological seminary such as his own, Union of New York, a course in the Art of Irenics was far more important than a course in Polemics. Dr. Mott never took an irenics course, but he could qualify to teach one, for his mastery of the art of bridging theological, racial, and economic differences accounts in no small degree for his success in creating and directing world-wide religious organizations.

Mott has practiced the art of irenics much more than he has preached about it, but to a national Christian conference in Japan in 1929 he gave this persuasive homily:

Faith in Christianity necessitates faith in one another. This should be our attitude in our negotiations with other Christian bodies, not only in the Christian lands, but also in the mission field. The hour has come for us of the older churches of Europe and America to show great trust in our relationships with the younger indigenous churches of Asia, Africa, and Latin America.

May God Himself multiply across the breadth of Protestant, Roman Catholic, and Eastern Orthodox Christendom the number of true Apostles of Reconciliation, men and women of Catholic mind, irenic spirit, reverential regard for God's dealings with His Church in the past and today, creative ability, humility, unselfish love, undiscourageable enthusiasm and above all, passionate desire to realize the wish of Our Lord Jesus Christ.

A good example of Mott's practice of these precepts occurred shortly after World War I, when the Executive Committee of the World's Committee of the Y.M.C.A.'s met in Germany to discuss the restoration of working relations with the German Associations. An associate of Dr. Mott's thus relates what happened:

Three big Germans with short-clipped hair stalked into the conference room exuding wrath at every pore. They looked tough and angry. The French representatives were not too happy either. Dr. Mott and an Englishman took the brunt of the warm debate. The French softened up a bit and we all parted as Christian brethren. Mott was not the only peacemaker, but his self-control and tact were determining factors.

Unifier of Group Thinking

The effectiveness of a leader of democratic organizations, such as the international ones with which Dr. Mott has had to deal, may be partly gauged by his talent for guiding groups through free discussion to substantially unanimous conclusions. How does Mott rank by that test? Dr. Tracy Strong answers:

One of the greatest ecumenical contributions of Dr. Mott has been his capacity to avoid controversy while taking differences seriously. He, as much as any man, . . . has helped create in the Y.M.C.A. a world-wide fellowship with unity in diversity. He recognizes that our progress during a hundred years has come from differences understood, faced, and resolved. . . . Dr. Mott had a way of living in a group. Not so much by what he said as by his presence, did decisions reach a higher level. I have seen this happen in all of the ecumenical

bodies with which he has been connected. I recall the words of Dr. Koechlin, one of his ecumenical children, at Amsterdam in 1947, when Dr. Mott was made the Honorary President of the World Council of Churches, when he said: "There will never again be an Honorary President, but we all feel in Dr. Mott the spirit around which we have met."

Confirmatory of the foregoing is this statement by Claud D. Nelson, for many years an associate of Dr. Mott in work among European youth:

Nothing, perhaps, is more conspicuous among Dr. Mott's . . . gifts than his ability to co-ordinate and unite the efforts of individuals and groups of the greatest diversity without the sacrifice of essential values and principles. As an example: A very close friend of mine, a Norwegian Lutheran in the United States had spent some years in missionary work in China but had never met Dr. Mott. His church, at the time of which I am speaking, was not actively co-operating, I think, with any of the movements under Dr. Mott's leadership. I secured an invitation for my friend to attend a group meeting in his part of the country at which Dr. Mott spoke. My friend wrote me afterward quite simply, "There is something about Dr. Mott that reminds one of the Master."

An amusing tribute to Mott's power to secure group unity comes from the pen of a Swiss Y.M.C.A. secretary, "He had a unique capacity to make people work together who, except for his authority, would quite naturally rather have a fight!"

One reason for Mott's success in securing harmonious group decisions is that, as Miss Winnifred Wygal writes: "He is free from divisive and technical theological hair-splitting, while at the same time he is unmistakably Christian." A number of other reasons that are advanced by qualified judges deserve to be cited.

Dr. J. Merle Davis, long associated with Mott in the I.M.C., writes:

Dr. Mott's vision of the ecumenical movement and his skill in developing it has been equaled by no one in modern times. I have been present at Council meetings in England, Germany, India, and the United States and have seen him in action with leaders of a score of different races and communions, including branches of the Eastern Orthodox Churches. Not once have I seen his leadership challenged or seriously criticized. His devotion to the Lordship of Christ and his superb tact won and united them all.

Dr. Douglas Horton tersely observes, "His ability to listen to the opinions of others and to weld disparate opinions into a higher synthesis has brought success to the most difficult of enterprises."

Relations with Co-workers

Another acid test of an effective leader is ability, not only to get along with co-workers but to evoke their trust and loyalty. Judging by the hundreds of ardent letters from staff associates, religious agency executives and other co-workers, which are in the writer's hands, Mott has passed this test with flying colors. Among the customary attitudes and actions taken by Mott which account for such responses there are four which call for special mention: He respected the personality of others, even young associates, made them feel the importance of their work and was very patient and tolerant; he tried to keep his judgment flexible and open to change in the face of new evidence; he admitted mistakes and did not hesitate to offer apologies; he showed thoughtful interest in the personal affairs of his friends and associates and sympathy for their troubles. We have used the qualifying word "customary" above because a few of the letters regarding Mott do mention rare lapses from his usual conduct. Excerpts from the letters will illustrate these four points:

The Reverend Henri L. Henriod says:

Above all, Mott always respected the personality of those associated with him. During the many years I worked under his leadership, I could not quote one instance of impatience or rebuke even when I made a fool of myself. He never lost patience in meetings when conflicts arose, but always led us tactfully to a better way, winning us again and again to full confidence and gratitude, yet respecting our convictions or methods different from those he liked. . . . Those close to him will never forget his smile yet not frequent—his sense of humor, his humanity, his kindness, his consideration, which came from the heart and not by polite courtesy.

Mott had a spiritual and moral authority seldom obtained by other Christian leaders. At times he was very cautious, unwilling to adopt a tempting new line, politely putting aside a daring suggestion. Yet he was never stubborn, and often after careful and prayerful consideration, he changed his mind and supported fully a constructive enterprise due to others. (Miss Rouse proved more than once an in-

spirer to such new enterprises: women's part in the Student Christian Movement, European relief, etc.)

Another instance of Mott's patience with beginners and his readiness to give unstintingly of his time to their problems is depicted in this letter written to him by the late Wellington H. Tinker:

It would have been so easy for you, in the midst of overwhelming tasks, to have said you were too busy to heed the needs of my little life. I recall your patience with me when, after months of consideration, I had to turn down the opportunity you gave me to go to Russia. Also, your confidence in me while at the University of Michigan when all the good local people were so discouraged over my shortcomings. I remember, too, as if it were yesterday, how you stood by me during the war when my convictions were so troublesome to the whole Committee. All these unrecorded acts have touched my heart again and again.

Murray G. Brooks of Canada writes:

To an unusual degree, Mott has shown the uncanny gift of helping men see of how great importance they are in the world picture, of putting them to work and of calling forth their best. Mott has never increased his own stature at the expense of others. On the contrary, upon whosoever shoulder he has laid his hand, that man has begun to grow.

The Reverend Dr. J. Z. Hodge observes:

Holding the position of influence that he did, he was a singularly humble man, one who lived up to the Divine Requirement, "to do justly, to show mercy and to walk humbly with thy God." He sought advice more than he gave it, and in India at least, he never gave advice until he had made an honest endeavor to get at the facts of the case. Not only would he seek advice from obscure workers in the common vineyard, he was big enough to act upon it. I have seen him emerge with dignity from a dilapidated Baby Austin as if he counted it a privilege to travel that way. His humility made him a "great human" as Professor Drummond said of D. L. Moody.

Raymond P. Kaighn, formerly secretary of the Y.M.C.A. Retirement Fund, has this to say of Mott:

While in Europe in '26 and '28 I was impressed with the deep respect in which he was held by educational and religious leaders

there and the weight his views had in any conference which he presided over or attended. This was due, I felt, not alone to his broad vision, spiritual mindedness and amazing abilities, but also to the fine way he had of making an individual feel important; that is, that that individual's contribution was already a large and valuable one and then of indicating how it would be enlarged manyfold as it shared in an *united* effort. Each organization was impressed with the fact that it could further the ecumenical idea more actively as well as increase the financial contribution it was now making. No racial, denominational, or national divisions were ever in his mind. His eloquence, tact, sincerity and intense earnestness tended to break down walls of prejudice and pride.

G. Sidney Phelps writes:

One secret of Mott's fruitfulness as a leader of men lies in his loyalty to his colleagues at every level of his administration. I never heard him blame others for his own mistakes. Contrariwise he was generous in forgiving others without weakening discipline. Once in discussing a case of malfeasance on the part of a colleague, he said to me, "I never discipline a man for making a mistake once. If he makes the same mistake a second time, I criticize him; if he makes it the third time, I remove him." But he was much more alert to discover potential leaders than he was to find fault.

Overshadowing all other qualities, John R. Mott is a Great Christian. My journey with him to the Far East in 1949, one of intimacy day and night, revealed to me the depths of his unfaltering faith in God based on his systematic search of the Scriptures and his vitalizing loyalty to Christ and His Universal Church. Therein lies the secret of his passion for promoting ecumenical movements and his willingness to pay the price in faith and patience.

A striking example of Mott's unflinching loyalty to co-workers occurred when Dr. Sherwood Eddy was so sharply criticized for his social ideas by conservative supporters of the Association that he offered Mott his resignation, protesting that he must be free to prophesy and to express his honest convictions. Whereupon Mott retorted:

It is strange if we must resign when we have a vision! If you must go out to get freedom to prophesy, why, I must go out, too. No movement is the right place for either of us if we can't speak out all that is in us from God to say.

The International Committee endorsed Mott's stand, and Eddy did not resign.

The succeeding criticism was written by one of Mott's warmest European admirers, and was meant "not as negative criticism, but as an indication of problems which Dr. Mott's successors may have to take into account":

Mott claims to have been a great listener to others and in fact, one marvels at his ability to learn from others, especially in the field of ecumenical thought. Nevertheless, on many occasions I have been wondering if he really understood and took serious account of the opinions of those whose minds and ways of thinking were not following the same tracks as his own. For instance, he was sincerely hoping that Roman Catholic members would take a more active part in meetings of the World's Committee of the Y.M.C.A.'s. He would more or less listen to arguments, but very seldom underline or call attention to them when they were opposed to his own views. Then he would close the discussion almost as if only Protestants were present, with songs and prayers entirely foreign to Catholics. Similarly, there was no doubt that he had the most sincere desire to give a chance to non-English-speaking members to express their views; but very often speakers who did not use English fluently had good reason to have the impression that Mott did not really try to understand what they wanted to say. He was more impressed or influenced by words of people he knew than by words of strangers who had difficulty in expressing themselves. The result of this attitude has developed a certain frustration among non-English speaking, or not very eloquent Committee members.

Whatever offense Mott has given to persons of other tongues and colors because of his linguistic limitations has been counter-balanced by his insistence that nationals in Asia should take posts of authority in all Christian enterprises and that weight be given their utterances at international gatherings. His first direct relations with Asiatic Christians were in connection with the pioneer foreign work of the North American Y.M.C.A.'s, and from the beginning he always maintained the novel principle that the nationals should hold the executive posts and that the Western secretaries should be advisory. His racial attitude has always been emphatically ecumenical.

Ability to admit mistakes, to apologize for giving offense to as-

sociates, to suffer unjust public criticism and to reciprocate by magnanimous appreciation of the critics would generally be recognized as evidence of Christian grace and ethical maturity. The following incidents illustrate how Dr. Mott has done these very things.

When he was executive secretary of the Foreign Work of the Y.M.C.A.'s of the United States and Canada, the question arose in one field as to the distinctive function and authority of the "senior" American secretary as compared with that of his associates. Shortly after this, the senior secretaries from the major foreign fields came to the United States for a periodic conference with Mott, at which this question was discussed. As might be expected, a clear conclusion was soon reached, a decision which Mott decided that he only was to report to the staff on the field. Accordingly, the senior secretary of the field in which the question had arisen kept the decision quiet after his return, with the result that the question remained unresolved. Not long after that, Mott visited that field. What happened is recalled by one of the staff in these words:

The staff talked plain English to Mott and he, characteristically, said something like this: "Boys, this is all my fault. I should have reported to each of you promptly the results of the conference in America. It was there agreed that to avoid misunderstanding on the field, I should make the report. I deferred doing so pending this visit, and your senior secretary conformed to that agreement, but it now appears that some of you, alarmed by partial and inaccurate reports, have become much concerned. This is my fault and mine only. But there is no reason for concern. The principle still stands that the senior secretary is simply 'primus inter pares' among his fellow staff members. The difference is one of function and not of authority."

The discussion which followed cleared away our doubts. Our loyalty and devotion to the common cause were stronger than ever. What I have seen of Mott's leadership in fifty years is convincing evidence that he always lived by the text that changed his life when he heard it at Cornell from Mr. Studd's lips: "Seekest thou great things for thyself? Seek them not."

A second illustration follows: Mott had invited Mr. E., a local Religious Department secretary, to go to Asia as a foreign secretary for student work, without first clearing with the chief of the

national Religious Work Department, the late Fred B. Smith. Smith was offended, and he thereupon asked a national secretary in the Student Department to join him in making a protest to Mott. They had no more than begun to voice their protest when Mott broke in with the remark, "You're dead right, men. I should have consulted you, and I now apologize." Before they left Mott's office, moreover, he had won them over so completely that they heartily joined in urging Mr. E. to accept the foreign post.

Generalship

We have already seen that Mott's capacity as an organizer and leader of Christian forces is deemed by competent judges to have been a major contribution to the ecumenical movement. This is a complex capacity, however, which calls for closer analysis. That he has indeed been a great generalissimo is universally agreed, but that he is thought by some friendly critics to have made mistakes and to have revealed deficiencies will appear in certain quoted statements.

The subject will be treated under five heads: 1. Grand Strategy; 2. Thorough, Daring Planning; 3. Attitude Toward Associates; 4. Developing *Esprit de Corps*; 5. Making Conferences Effective; 6. Will-Power and Self-Discipline.

1. Grand Strategy

As a strategist, Mott has studied the biographies of statesmen and military commanders such as Gladstone, Von Moltke, Kitchener, John Bright, Lincoln, and Cecil Rhodes. That military strategy early influenced his thinking is clear from this comment by Bishop Oxnam, in reference to a lecture by Mott which he heard nearly forty years ago, "I believe this address had very great influence upon me. I began to think of military principles and their use in mobilizing Christian power." It was not surprising, therefore, that Mott's first volume, in which he reported his world tour of 1895 to 1897, should have been given a military title: *Strategic Points in the World's Conquest*.

One of the basic policies which have guided Mott throughout his career is the primary importance of capturing the university

students of all lands for the Christian cause. Through the years, few, if any, Christian leaders have dissented from that policy. An experienced European worker among youth, however, now questions its soundness, in view of recent mass movements, writing as follows:

I do not deny for a minute that universities are strategical centers, but I wonder whether recent social and political developments, in some countries or some areas of the world at least, do not prove that it would have been more correct to give just as much importance to Christianize industrial and rural youth. I remember my grandfather, some 50 years ago, commenting on Mott's work among students, saying, "At the time of Jesus there were also scholars and intellectuals, but it was not among them that Jesus recruited his first disciples!" Surely this is not a question of "either-or," but one may well wonder if it would not have helped the international, ecumenical and social significance of the Y.M.C.A. and of the W.S.C.F. if more attention had been given to reach and to influence those who were outside the centers of higher education. It would be an interesting subject of study to investigate whether such sections of the Y.M.C.A. as the work among industrial or railroad men, or in rural areas, could have been developed on the world level as the work among students has been. Dr. Mott has addressed himself chiefly to the intellectual elite, and his influence has been greater in the so-called upper classes. History shows that movements of world-wide significance can also start from among other groups.

An excellent example of Mott's sense of strategic timeliness occurred in his vigorous support of the opening of work among the Chinese students in Tokyo as soon as their numbers reached two thousand. It was none too soon, for shortly thereafter they numbered thirteen thousand. Again, his strategic sense and his conviction that the best defense is to take the offensive were illustrated in reference to China, as told by Dr. Koo to Basil Mathews:

T. Z. Koo, of China, related to the author how, at a World's Student Christian Federation Executive Committee in Europe, he himself had pleaded with that committee to hold the next world conference in Peking. Every argument in the armory was wielded against that plea—expense, distance from most of the student movement centers, and so on. Dr. Mott's conviction quickly gravitated to the side of Koo, because he saw the immense need of China at that time and the strategic need for hammering the enemy in China at the very

moment when the anti-Christian movement among students there was rising to its climax. So, at Peking the meeting was held, and it proved to be at the very peak of the anti-Christian movement in Peking which gave startling timeliness to the meeting. When I asked Koo by what process he believed Dr. Mott had reached that conclusion he replied: "It would be of very little use to put any situation before a man who has not the flair for dividing the essentials from the non-essentials. He immediately sees and seizes on those essentials in relation to the spiritual aim to which he has given his life. In these matters he is never in two minds."²

2. Thorough, Daring Planning

Anyone who has sat with Mott, as the writer has, through a dozen consultations to plan conferences, comes to feel that the planning of a project is to its execution like the eight-ninths of an iceberg that is under water compared to the one-ninth that shows above it. He plans on a grand scale and also with meticulous attention to detail. Dr. Roswell P. Barnes speaks of his "massive and impressive planning"; and W. W. Mendenhall says, "I am always amazed at his comprehensive, near and far view of the ecumenical movement." Miss Rouse vividly illustrates Mott's bifocal, grand-and-detail planning in these sentences:

The man of vision is rarely the man of detail. Dr. Mott is both, and has taught the World's Student Christian Federation not only to think in continents, but to despise no detail which may help to carry the vision out. By the sweep of his statesmanship in a twenty minutes' talk he will make the Federation Executive, a hard-headed group, against all their previous convictions, believe that the next Federation Conference must be held in some fantastically difficult and expensive part of the earth. Without chance to recover their breath, he plunges them straight into details which may make that Conference successful. He is never content with arranging a general Conference program; he is restless till every detail is settled right.³

Thinking of the world-embracing scope of Mott's projects, E. Fay Campbell tersely says, "Mott never was afraid to tackle the impossible." One thinks of such confirmations of this statement as the vast work for the armed forces in World War I and II, and the holding of the World's Student Christian Federation Confer-

² Mathews, *John R. Mott: World Citizen*, pp. 432-33.

³ *John R. Mott: An Appreciation*, pp. 17-18.

ence in Tokyo in 1907—the first international gathering of any kind held in Asia. Mott also encouraged others to attempt big, audacious projects, not in order to be big, but to be adequate. Dr. J. Z. Hodge of India gives this illustration:

He never discouraged a project because it was too ambitious; it was the other way about. To our Chief, big himself in faith and wise in the ways of God's providence, our projects erred on the side of littleness rather than of bigness. My former colleague, Dr. Oliver, will remember how chivalrously Dr. Mott championed the Christian Medical College Scheme, which others had damned with faint praise, and how he encouraged its promoters to keep their objective high and press on toward it.⁴

William Carey's motto, "Attempt great things for God; expect great things from God," has been taken seriously by Mott. The very formation of the World's Student Christian Federation and the International Missionary Council required daring faith—and it was justified. Furthermore, Mott's proposals to hold meetings of the I.M.C. and the W.S.C.F. in remote Asia sounded foolhardy to some of his practical colleagues, but when his faith was again justified, everyone rejoiced. Similar doubts have been voiced, however, in a letter from one judicially minded friend and associate of Dr. Mott in this form: "Has he allowed his great vision and high ambitions for the Cause to induce him to build too much and in too great haste?" Although no specific project was named by this friend he may have had in mind the difficulty encountered by Mott's successors in financing the I.M.C. for a period after he resigned as chairman—a question already treated in Chapter Seven.

Two other long-time associates of Mott's, one an American and the other a Swiss, pose this question:

Has Mott unintentionally led a good many persons to identify the ecumenical movement (including the missionary movement) with the extension of Western culture, particularly the capitalistic expansion and its partiality to bigness? This may result from the unfortunate fact that Mott is a symbol with many people abroad, not only of the united forces of Christianity, but also of that which is mighty in the "American Way." The responsibility for the bitter conflict between communism and Christianity is mainly on the Communist

⁴ *The Indian Witness*, June 25, 1942.

side, but part of it is due to the failure of Western culture to achieve either a Christian economic and social order or an ecumenical fellowship that transcends race, class, and nation. Of course, Mott opposes these un-Christian paganisms, but he represents the culture of which they are a part.

The writers of these strictures certainly had no intention of placing all the blame for the sins of Western culture and American capitalism on the shoulders of Dr. Mott, and preceding chapters have provided much evidence which shows how notably he has risen above the barriers of race, nation and class, even while he has turned the resources of capitalism to good account for promoting racial and international brotherhood.

3. Attitude Toward Associates

The extended treatment of the recruiting and training of personnel, in Chapter Six, and of Mott's relations with fellow workers in an earlier section of this chapter, leaves only one other point touching personnel to be considered here, namely, whether Mott's application of the principles of military strategy has made him domineering in relations with co-workers. The prevailing answer in the letters received is an emphatic "No." The following quotations will enable the reader to draw his own conclusions as to the net effect of Mott's masterful temperament upon his colleagues in the ecumenical field.

Dr. Eugene Barnett's statement in Chapter Six contains a sentence that will bear repeating in this connection:

Not that he ever issued directives. I do not recall his ever having issued anything like a directive during my years in China.

Miss B. D. Gibson, long-time staff member of the I.M.C., writes:

He often demanded the "impossible" from his lieutenants, but with that driving force behind them, they somehow delivered the goods.

Dr. Wilbert B. Smith says:

In my long and varied experience with him in Egypt and in America, he always demanded more of himself than of us—and that

was plenty. *Together, forward, now*, were key ideas that were contagious and effective in his leadership.

Frank V. Slack, formerly of India and later executive secretary of the World Service of the International Committee of the Y.M.C.A.'s observes:

One can think of little points in which masterful temperament, ideas well-defined in advance, even the ability to get funds for what he thought should be done, may have been "ahead" of the people he worked with and through. But these, in my mind, are small matters, not worthy of being compared with the positive and lasting results of his leadership.

A close Y.M.C.A. associate of Mott's for many years, in both the foreign field and in the United States, writes:

I have strong affection and admiration for Dr. Mott and wish to testify to the extraordinary freedom and backing that he always gave me. Neither at home nor abroad did he dictate to me or override my proposals or ignore my ideas. The same was true, I believe, with all the fraternal secretaries abroad as well as with the staff of the World's Committee of the Y.M.C.A.'s.

I noticed, however, that when he was the general secretary of the home work he somehow failed to give free play to the talents of certain close associates or entrust full responsibility to them. This was true even with men whom he undoubtedly loved deeply.

A fourfold explanation may be advanced to account for these tendencies:

1. He was always primarily interested in world-wide movements, and unconsciously made the North American Associations a landing platform for his world operations.
2. He made great contributions to the entire Association movement in America, but he was an expert only in the work among students, and never fully understood the city Associations nor became *en rapport* with the local secretaries who were his sharpest critics in the controversy over decentralization of the national organization.
3. In that controversy he felt that he could not impose the onus on his associates, but must carry it himself.
4. Men with extraordinary gifts for leadership find it difficult to share responsibility and authority at the top level. This tendency was exemplified by President Woodrow Wilson, who practically insisted on acting as his own Secretary of State.

Claud D. Nelson writes:

At a Plenary Meeting of the World's Committee of the Y.M.C.A., in 1947, our Italian delegates were profoundly shocked when Dr. Mott, as president, took out of the hands of a subcommittee and of the Plenary itself a report on ecumenical policy and stopped discussion of a motion concerning it. One of them left the room and another made bitter remarks. Later in the day, however, Dr. Mott allowed reconsideration and Tracy Strong re-put the motion in a more adequate form, when it was carried. Dr. Mott had simply feared that the Plenary was not ready for the better form. One Italian delegate, a fiery young professor . . . had before been quick to utter bitter denunciation, but after Dr. Mott had allowed reconsideration, the professor expressed regret to me for his hasty words, and also said to another friend, "If a strong man and a bully can take the action of reconsideration which he took this afternoon, it shows that the Christian religion can really do something for a man."

That night on the occasion of a farewell to Dr. Mott, all the Italian delegates managed to secure front seats, and after the evening of good fellowship and high tribute was concluded, they said to me, in effect, "We see that the Y.M.C.A. is not made up of stuffed shirts but of real men."

A close friend and missionary leader makes this comment:

If one were to seek for a weakness in Mott one could say that he had sometimes overlaid weaker and smaller men by the tremendous convictions which moved him; and that he had shown a willingness to attempt to direct their lives, rather than leaving them to make their own decisions.

Bishop James C. Baker comments:

I have been quite impatient with some of the Y.M.C.A. men, my friends through many years, who talk about the "Messiah complex" of Mott. . . . They fail to remember the tremendous contributions that Mott made both to the vision and program of the Y.M.C.A. and to its financial undergirding.

Conrad Hoffmann writes:

One could not help but be influenced by his courageous leadership, his constant inspiration and his consistent guidance, and above all, his positive Christian faith. These qualifications never failed and always were an encouragement and inspiration to those of us who came under his sway. At times there was resentment at what seemed his

dominant will. But this was actuated by his unshakable faith in the Divine. One has only admiration, and above all, greatest gratitude for his leadership, if one were fortunate enough to come under that leadership.

4. Developing Esprit de Corps

The development of an *esprit de corps* of courage, determination and hope, both among co-workers and among multitudes of Christians throughout the world has been one of the primary by-products of Mott's words and works. It was no exaggeration when Dr. J. Z. Hodge called him "the Great Encourager" in the tribute to Dr. Mott from which we have already quoted. Dr. Hodge continues:

There must be many Christian men and women in India today who, like the writer of this note, thank God that His servant John R. Mott passed their way and left behind a new thrill of hope in their hearts. The wet blanket method, so assiduously employed by authorities in Church and Mission, was alien to his Christian faith and practice. If a word of cheer could be given, he always gave it. He went out of his way to encourage disheartened disciples, and no matter how impracticable a scheme might appear, he invariably saw some kernel of hope in it, and he commended the grace of perseverance. While he might suggest important modifications, he saluted the idea behind the scheme with a cheer.

Canon Tissington Tatlow writes of Mott's help to him when he became secretary of the British Student Volunteer Missionary Union:

I did not know what I was in for as a secretary and was wondering whether I had taken on work for which I had no qualifications, and I remember being much cheered by a talk with Mott. He always had a gift for encouraging people in their work.

Mott's exultant and defiant attitude toward difficulty is amazing: to the timid, foolhardy; to the realist, rash; to the cynic, superstitious. Friends who have seen him face situations where neither escape nor solution seemed possible testify to his adamant faith that "if God wills it, victory is sure." His exhortations as to the Christian way to surmount obstacles are not smug platitudes but truths which he has tested time and time again. Among them are

these: "Make stumbling blocks into steppingstones"; "Crises exist to be transcended"; "Difficulties are only challenges"; "It is the greatness and gravity of the difficulties which make this situation appeal to me."

The chairman of the Knights of Columbus service for soldiers in World War I was the well-known Catholic business man, P. H. Callahan. In that capacity, he worked intimately with Dr. Mott, who was the general chairman of the United War Work Committee. Writing shortly after the war, Mr. Callahan relates this dramatic incident:

A member of the Louisville Council, a very keen observer of human nature, one most positive in his statements, remarked to me a few years ago, upon joining me in an eastern city, that he had met en route one of the best informed and most forcible talkers that he could recollect of ever meeting, and he wished to learn who he might be. His description suggested to me a prominent public man in Washington, but upon giving his name, my friend said: "No siree, because it is my recollection that you one time said that while Mr. ——— was brave and courageous, when he got close to the cannon's mouth he would dodge, while this man I have in mind would not dodge from any cannon, but would march right up and sink his teeth in it." Later in the day, we ran into a dinner party given to the Mexican Peace Commission and discovered that my friend had met and had in mind none other than Dr. John R. Mott. Many times since then in conferences of a private or public character, or at public meetings addressed by Dr. Mott, I have thought that my friend's estimate could not be improved upon.

Closely allied with Mott's courage is his hope. Dr. Elton Trueblood declares: "In the general ecumenical movement, Mott has served best by his unquenchable hope. At Amsterdam, in 1948, it was obvious that Mott was the grand old man of the movement, not with specific and discriminating ideas but with courage and never-ending vigor."

Similar testimony comes from Miss Michi Kawai of Japan, who writes:

During his last visit to Japan in 1949, we were impressed anew by his unalloyed loyalty to Christ. This ever increasing faith has been nourished by his deep prayer life and daily Bible study, and showed us how many international mountains of colossal difficulties have

been cleared away, always leaving unquenchable hope to move on ahead to level further mountains. He should be rightly counted among the heroes of faith "who hoped against hope, believed in hope." Those who are led by him shall always remember his slogan, "Man's extremities are God's opportunities." Many years ago, in the United States, I heard him say to an audience, "I congratulate you, young friends, for your many difficulties, because they give you opportunities for service." The same encouragement was given to our broken Japan this time as he pointed out to us that we were facing many open doors of opportunity, and he led us to see how the same gloomy conditions and fearful dangers are prevailing in many countries. And yet he would not allow us to settle down to discouragement, but appealed to our higher nature to pray for a strong faith in Jesus Christ, the ever-victorious Leader.

Bishop James C. Baker confirms Miss Kawai's statement:

Mott has always had a tremendous influence upon me because of his persistent hopefulness. I have always wondered as I have heard him make sharp analyses of world scenes, not minimizing at all the difficulties and discouragements, but always coming through with triumphant affirmation of the worthwhileness of the Christian enterprise and hopefulness as to the outcome. I have talked to him frequently in these last years and there is no dimming of his positive affirmation and his hopeful outlook.

While testimonies like these are inspiring, yet even some of Mott's best friends privately confess that they feel he "overdoes the hope theme." One such friend writes:

When nations were falling and the world was in collapse, he declared: "I have never been as hopeful as I am today; I have learned to trust Russia." Such assertions have led some to question his judgment and to turn away from his leadership.

Some of the grounds for Mott's faith in the Russian people are given in a letter from Bishop Baker and also in a few sentences quoted from addresses delivered by Dr. Mott.

Bishop Baker writes:

Mott's hopefulness is again illustrated in his attitude toward Russia. He believes in the Russian people. You never find him joining the wholesale denunciations of them. I have talked with him within recent months and there is the same keen, eager affirmation that there are amazing integrities and profound religious convictions within the

Russian people, and that some day these will break forth and bring Russia again within the general fellowship of nations.

From Address at Hotel Savoy, New York, January 14, 1918:

I resent many of the . . . superficial, hasty, ill-considered judgments . . . concerning that vast and complex people. . . .

Remember how long it took us after our Revolutionary War to make our liberties comparatively safe. Reread John Fiske's book on *The Critical Period of American History*. Reread the history of the French Revolution and the prices then paid. . . . The time to stand by a people is when we may think they have missed the way.

From Address at the Canadian Club in Halifax, Canada, October, 1942:

Above all, the Russians combine traits which have characterized the great peoples of the world—great physical vitality and energy, marked intellectual breadth, grasp, and creative power; remarkable patience, endurance, and tenacity; unwavering courage; large-heartedness; idealism; profound religious spirit; unique capacity for suffering and vicariousness. . . . There are ten reasons why we should believe in this great people to one that may cause us perplexity or pause. . . . In particular, we should not overlook the Russian Orthodox Church and its marvelous liturgy, its deeply moving sacred music, its mystical note, and its triumphant faith and its line of martyrs. . . . By fostering the ecumenical movement, . . . which is destined to weave together in an unbreakable fellowship the Christians of every name, and in which the great Russian Orthodox Church is destined to have such a large and vital place, we must ensure a mutually helpful, a triumphant and an enduring unity for the fateful period that lies ahead.⁵

5. Making Conferences Effective

Mott's mastery of the art of chairmanship is a major element in his generalship and in his contribution to the ecumenical movement. In Chapter Four, we saw that the success of the critically important Edinburgh World Missionary Conference hinged upon Mott's chairmanship. He was equally successful in chairing the World Missionary Conferences at Jerusalem and Madras, as the present general secretary of the I.M.C., the Reverend Charles W. Ranson, testifies in these words:

⁵ *Addresses and Papers*, VI, pp. 295, 298, 303, 402, 403.

When I saw him preside over a plenary session of the Madras Conference, I realized at once that here was, in literal truth, a master of assemblies.

We have already quoted the account of the Bishop of Worcester as to how Mott adjourned the Jerusalem Conference after a stormy session, and asked the delegates to spend an hour in prayer and meditation on the Mount of Olives, a procedure which "changed everything." The Bishop's detailed analysis of the secret of Mott's effective chairmanship of that conference is enlightening.

I think a really important emphasis should be laid upon this spiritual side of Mott's character—his simple prayers in the early morning, his devotional spirit, his willingness to put everything to one side to discuss a problem, his sense of God-control in his own life and the effect it had upon conferences and groups of people.

I learned another big lesson from his leadership in his extraordinary patience and tolerance as we discussed matters in these conferences. At times it seemed as though we were wasting time, but I came to realize that this was the leadership of a genius of long experience who knew just when to pull us up and just when to give us our head. Since then I have had to act as chairman on a great many occasions, some of them important, but it has always been the inspiration of Mott that I have had as my ideal—he taught me all I know about chairmanship.

An important factor in Mott's generalship is his selection of the sites of international conferences. Who but he would have had the audacity and the strategic statesmanship to hold conferences of the World's Student Christian Federation at Tokyo, Constantinople, Peking and Mysore, and meetings of the International Missionary Council at Jerusalem and Madras? The expense in money and in the time of busy people at first seemed prohibitive, even to some of his closest colleagues. Yet the event proved that holding the conferences in centers outside of Christendom was not only possible but also epoch-making, for these reasons: it knit together the older and the younger churches; it gave recognition and responsibility to Asiatic Christian leaders, and it dramatized the situation in the non-Christian world.

6. Will-Power and Self-Discipline

Underlying all of Mott's generalship is disciplined will-power. Dr. Paul Hutchinson was right when he wrote of Mott: "The inescapable impression is that of an indomitable will."⁶ When to such a will is added Mott's characteristic sense of urgency one better understands why he could not only create great organizations but make them produce results. He traced much of his will-power to John Foster's *Decision of Character*, and in a foreword to a special edition of that book which he had printed, he wrote: "The acquiring of the habit of conclusive thinking and prompt, decisive action will be of inestimable value." Few men have better exemplified that counsel than Mott himself.

Coupled with his will-power has been self-discipline. Body and mind, emotions and impulses all have been held in leash. Professor Hugh Vernon White has well written of Mott: "It has sometimes been said that he was a hard taskmaster for those who worked with him in the tremendous campaigning which fills so large a part of his life. But the severity of his discipline began with himself; in that, he was a true leader and had the natural claim to authority over others which only those have who have first mastered themselves."⁷

⁶ *The Christian Century*, January 1, 1934, p. 154.

⁷ *The Missionary Herald*, May, 1934, p. 165.

Dr. Mott's Postgraduate Role

"I press on toward the prize of the high calling of God in Christ Jesus."—PHILIPPIANS 3:14

To Dr. Mott, as to every thoughtful Christian, the second word in the title, *Ecumenical Movement*, is pregnant with meaning; for the household of God on earth is far from complete. To continue to have some part in its growth and enrichment is a natural ambition, yet Mott was aware several years ago that the mode of his contribution to the movement must change. He therefore gradually transferred to younger shoulders three of his ecumenical executive posts: the chairmanship of the World's Student Christian Federation in 1928; that of the International Missionary Council in 1942; and that of the World's Committee of the Y.M.C.A.'s in 1948. Since those resignations were effected, he has by no means severed connection with the organizations of which he was so long the head, but he has taken on a new role. This role he defined not long ago in these words:

I have laid down all executive work, but any knowledge, experience, judgment, influence, or confidence I may have acquired, across the world and across the years, I will esteem it a privilege and an honor to place at the disposal of my successors and all others engaged in the missionary, youth, ecumenical, and other constructive activities.

The distinctive services that Dr. Mott has already rendered during his golden years are well illustrated by the following summaries of what he did during two tours abroad, the first to Japan in 1949, the second to Europe in 1951. Respecting the former, Russell L. Durgin, then the senior fraternal secretary of the

Y.M.C.A. in Japan, records his impressions of Mott's climactic visit to that country as follows:

His power to influence men deeply continues unabated. Old and young alike came to tell him how, on some previous visit, he had led them to Christ, or inspired them to deeper commitment; and students responded to his appeal as those of earlier generations had done.

At the week-long retreat of Christian leaders from all over the country both older and younger men and women gained fresh insight into the possibilities of Christian living as they sat, with rapt attention, at his feet.

Many of the forty Y.M.C.A. secretaries, who conferred with him several days at Tozanso, heard him for the first time, but they were stirred, as others had been in earlier days, to measure up to their high calling.

Before his audience with the Emperor, he took great pains to think out just what he should say in order to make that hour spiritually effective.

He gave wise counsel to the leaders of the United Church, the Christian Associations, and the foreign missions as to effecting closer unity and meeting the opportunities and problems of the postwar period.

He eagerly sought out Bishop Benjamin, successor of his dear friends Archbishops Nicolai and Sergius of the Russian Orthodox Church; and also had a very cordial interview with the head of the Roman Catholic Church in Japan.

The summary of his visit to Europe is given in his own words:

By preference I took steamer instead of airplane from New York, because I thereby gained more time for study, rest, and reflection. Now that my eyesight bothers me, I engaged fellow passengers to read aloud to me from four to six hours a day. In that way I covered a great variety of books, articles, and documents. By making notes and reflecting at leisure over all these materials I got up to date on current developments in international affairs, religion, natural science, education, etc.

Upon arriving in France I was met by Tracy Strong and taken to Paris to confer with a large group of French Christian laymen, the most important group I have ever met there. In effect I said to them, "You are confronted in France by a formidable lot of problems, but as Luther said, 'Man's extremity is God's opportunity.' In 1855, the World Alliance of the Y.M.C.A. was founded here in Paris and now a century later you have the opportunity to do something commensurate with the perils and the possibilities of France and the world

today." I agreed then to take the lead in making the centenary of the World Alliance the epochal beginning of a century of advance for the men and boys of all nations.

The next day I met a group of *émigrés*. After the Bolshevik revolution, seven million Russians fled Russia and many of the brilliant men among them went to Paris. At that time I asked a number of those *émigrés* what I could do to help them. They said, "Establish a Theological Academy." I assented, and ever since I have secured funds to help maintain it and occasionally have raised all of the subsidy required. Not less than three thousand students have been enrolled in the Academy.

On that same day I consulted with the Committee in charge of getting valuable books in English, French, and German translated into Russian. Among the members of this Committee was Dr. Berdyaev. I took pains to talk with him and with other *émigrés* and to help them individually.

Then I went to Rolle, France, to attend the third session since Amsterdam of the Central Committee of the World's Council of Churches. Beside the ninety committeemen, there were present several younger religious leaders as well as observers. I participated in all the occasions and besides, had many interviews with selected leaders from various lands and churches. This meeting gave me an opportunity both to share my experience and knowledge and to learn much from them.

Going then to Geneva, I spent hours in intimate consultation with the secretariat and officers of the World's Student Christian Federation. My next conference was with the officers of the World's Alliance of the Y.M.C.A.'s regarding the prospective headquarters building. After I had convinced the Mayor of Geneva of the international significance of the World's Committee, the City not only gave a site, but also donated a building and a parking lot. In addition, the Canton of Vaud has contributed \$150,000. As a trustee of the James Stokes Fund, I urged that the Fund contribute toward remodeling and enlarging the building. The result was a grant for that purpose of \$25,000 a year for twelve years.

On my way to and from Constantinople I made a point of spending twenty-four hours in Rome, a city and a religious situation that never ceases to stir me. I devoted most of my time there to consultations with important Catholic laymen, who kindly gave a luncheon in my honor. I was especially fortunate, moreover, to be able to observe a session of the World Catholic Youth Congress which assembled in the Holy of Holies of St. Peter's Cathedral. It was an impressive gathering, for it consisted of some four thousand young men from all over the world.

I spent some time in the Vatican Library and also visited the magnificent new St. Paul's Church.

Before taking ship from England for America, I attended the World's Methodist Convention in London and paid a visit to the home of William Penn where I saw the stable in which he took refuge.

One of the most interesting events on my trip resulted from a letter which I had received from my long-time friend, Oecumenical Patriarch Archbishop Athenagoras, who is recognized as Chief Procurator of all the Eastern Orthodox Churches. In it he wrote, "When you get to Constantinople you must visit me." So I wired from Geneva asking him if he could generously spare me three days if I went to Constantinople. He replied, "Yes, gladly and more." When I arrived there he met me and introduced me in glowing terms to the hierarchy and put me up at the best hotel. Next day he took me to the noted Orthodox theological school and monastery at Mount Athos, on the Island of Halki, where he had me address the whole company of students and ecclesiastics, numbering several hundred.

After his return home, Dr. Mott received the following letter of November 11, 1951, from Archbishop Athenagoras:

Whatever we might say about our acquaintanceship and our spiritual fellowship for many years past would not be enough. The days during which you were among us constituted memorable pages in the history of the Oecumenical Patriarchate, and particularly in that of the Theological College where your presence and wise words gave them a whole program for their future service.

Thanking you warmly, we wish you strength from above, in order that you may for many years continue your brilliant career in the service of the Holy Bible and of the New Generation. May God's Grace and Reinforcement be with you.

An Ancient and a Modern World Missionary

*"He gave some to be apostles; and some, prophets;
and some, evangelists; and some, pastors and teachers."*

—EPHESIANS 4:11

In previous chapters we have presented the evaluations made of Mott's services to the ecumenical movement by many informed men and women who, on the whole, place a very high value upon them. Since this study, however, was undertaken in order to give an impartial picture of his services to that movement, an effort has been made to present criticism no less than praise. Accordingly, opinions as to his limitations and shortcomings have been faithfully quoted, so that the reader might draw his own conclusions.

Among all the appreciative characterizations of Dr. Mott made by correspondents one of the strongest was the reference to him as "a modern St. Paul." One such characterization was written by a well-known leader in the World Council of Churches, as follows:

I really believe that, next to the Apostle Paul, the Christian Church owes more to John R. Mott than to any other one of its missionary leaders through the long centuries of its development.

This sentence suggested to the author the appropriateness of rounding out this study by comparing—and contrasting—St. Paul and Dr. Mott, two world missionaries, the one of the first century, the other, of the twentieth. It need hardly be said that there is

no intention whatever of implying in these comparisons and contrasts that Dr. Mott has been as great a factor as St. Paul in Christian thought and history.

The Apostle Paul and John Mott both came in their youth to a profound conviction of having received a divine commission. Paul, after his dramatic conversion, heard the Lord say, "Go, I will send you forth far hence to the Gentiles." In his letters and before his Roman judges, he testified many times to this conviction: "Paul, a bondservant of Jesus Christ, called to be an apostle, set apart to proclaim God's good news"; "Paul, an apostle of Jesus Christ, by the will of God"; "An apostle, not from men, but through Jesus Christ"; "The work which God, in the exercise of His power has entrusted to me"; "I was not disobedient to the heavenly vision." In the salutation of six of his letters he repeats the phrase, "An apostle by the will of God."

Mott's vocational decision was made while he was a student at Cornell University. It happened that a famous English cricketer, J. Kynaston Studd (later Lord Mayor of London), was giving a series of religious addresses to the students in one of the lecture rooms. On the evening of the first address Mott hesitated whether to attend but finally went in late. What then occurred he recounted as follows at the Student Volunteer Convention held at Indianapolis in 1924:

No sooner had I taken a seat in the rear of the botanical lecture room than I heard the speaker give three short sentences which proved to be the turning-point in my life. These were the three sentences: "Seekest thou great things for thyself? Seek them not. Seek ye first the Kingdom of God." These words went straight to the springs of my motive life. I have forgotten all else that the speaker said but on these few words hinged my life-investment decision.

At the close of the meeting, Mr. Studd said that if anyone had questions to ask he would be glad to talk with him privately the next day. I spent a wakeful night mustering courage to go and see him. In the morning I climbed the college hill and knocked at his door. He gave me an interview of an hour and a half in which he cleared up all questions and I reached a decision to give my whole life to Christian service.

I at once wrote to my father, who had held for me, an only son, a prosperous lumber business, and told him to dispose of it, for I had

seen a vision, that vision of Christ as Lord—and therefore the One who alone has the right to determine the investment of one's life.

In reply to questions put to him by the students at the same convention regarding the watchword of the Student Volunteer Movement, "The Evangelization of the World in This Generation," Mott said:

I can truthfully answer that next to the decision to take Christ as the Leader and Lord of my life, this watchword has had more influence than all other ideals and objectives combined, to widen my horizon and enlarge my conception of the Kingdom of God; to hold me steadfast in the face of criticism, opposition, and other obstacles to the great Christ-commanded purpose of seeking first the Kingdom of God; to stimulate my personal preparation for service to my generation; to deepen my conviction as to the necessity of furthering the more intensive aspects of the missionary enterprise such as educational missions, the building up of strong native Churches, and the raising up of an able indigenous leadership; to recognize and promote the essential strategy involved in establishing an adequate home base, and in Christianizing the impact of the so-called Christian nations on the non-Christian world; to appreciate vividly both the social and the individual aspects of the Christian Gospel and likewise their essential unity; to see the necessity of linking together the Christian students of all lands and races, and of raising up from among them an army of well-furnished, God-called, heroic Volunteers; to realize and live under the spell of the great urgency of the task of giving each generation an adequate opportunity to know Christ; and above all, to deepen acquaintance with God and to throw us back on Him for ever fresh accessions of superhuman wisdom, love and power.

The Apostle Paul gave evidence even to the point of martyrdom that he was utterly loyal to his mission, a loyalty which Mendelssohn has epitomized in the oratorio *St. Paul* by the aria "Be thou faithful unto death."

Mott gave evidence of his vocational loyalty by steadfastly declining calls to an ambassadorship, to lucrative business positions, and to college and university presidencies; and he and his wife and children sacrificed much to the necessities of his nomadic life as a missionary to missionaries.

There is an epic quality in both St. Paul and Dr. Mott, if one

recalls that by "epic" the Greeks meant a struggle on a grand scale between good and evil, between celestial and demonic forces, in which both men and gods were engaged. In the careers of both St. Paul and Dr. Mott, the field of the epic is the world and the struggle is between the kingdom of evil and the kingdom of righteousness. Both men won many notable victories for righteousness, and both foresaw the day when "every knee shall bow and every tongue confess that Jesus Christ is Lord."

Epical also is the struggle as it appears in the characters of the two men: in the conflict between pride and humility, between self-centeredness and altruism. A skeptic reading portions of Paul's letters for the first time would brand him as a consummate egoist. The struggle in Paul is revealed in passages such as the seventh and eighth chapters of Romans; and Second Corinthians, the tenth, eleventh and twelfth chapters. He writes of being in nothing behind the very chiefest apostles, but he at once adds, "though I am nothing." He glories in the "authority which the Lord gave me," but adds, "for building you up." Vividly, he depicts the conflict in these sentences: "By reason of the exceeding greatness of the revelations, that I should not be exalted overmuch, there was given to me a thorn in the flesh. . . . Most gladly, therefore, will I rather glory in my weakness, that the power of Christ may cover me. . . . For when I am weak, then am I strong." And he describes the secret of victory in the audacious words: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith in the Son of God."

Who can read the record of the floggings, shipwrecks, stonings and imprisonments suffered by Paul, and "the anxiety for the churches which pressed upon him daily," and not recognize how completely his devotion to Christ had displaced his desire for fame, security, and power? It was no empty boast, but literal fact, when he said: "I suffered the loss of all things and do count them but refuse, that I may gain Christ." And his consuming love for his spiritual children was poignantly expressed when he wrote to the Galatian flock: "My little children, of whom I am again in travail until Christ be formed in you."

The basic struggle, in Dr. Mott's case, between self-centered ambition and devotion to service for others occurred during his student days, as recounted above in his disclosure to the Student Volunteer Convention delegates. Yet, as in St. Paul's case, Mott appears to have fought recurring battles against subtle desires for power, wealth, and applause. That he has, on the whole, overcome such desires has been witnessed in many of the personal testimonies quoted in Chapters Five and Six.

If Mott has been proud, it has been, primarily, pride in being an ambassador for Christ, his Royal Master, an agent for the most beneficent Corporation on earth. So convincing have been his projects for expanding the business of that Corporation that men and women have entrusted him with vast sums of money, and tens of thousands of youths have given their lives to its service. Such egotism as appears in Mott has been for the most part of an amiable kind, having little effect upon his contribution to the King's business in the ecumenical movement or otherwise. It has found outlet in his ingenuous pleasure in the decorations conferred on him by governments, and in the Award of the Nobel Peace Prize and the congratulatory messages which accompanied it from eminent persons around the world. It should, however, be recognized that Mott has rejoiced in these and other honors partly, at least, because they enhanced the Christian Cause and his ability to advance it. His naïve pleasure in such recognitions makes friends feel that he is really human, like themselves.

One eminent and lifelong friend has referred to Mott's sense of his own historic importance, which the friend agreed was warranted. He went on to say, however, that he had felt uncomfortable over one evidence of that sense, namely, his arranging for Basil Mathews to write "John R. Mott: World Citizen," because that book was so exclusively laudatory. If Dr. Mathews himself were living, he would probably meet this criticism by saying: "Yes, the book is laudatory, because it is in great part an autobiography, and autobiographies are rarely judicially balanced. I wrote it, but actually, the material was largely supplied by Mott, although I gathered considerable original data. It made no pretense of being a critical and definitive biography. That can only be

done after he has passed on." Possibly, the best answer to the foregoing strictures on this volume is the fact that competent judges have acclaimed its beneficial influence on readers of the five languages in which it has appeared—English, Chinese, German, Japanese and Swedish.

The overwhelming predominance in Mott of devotion to the Cause of Christian Unity over desire for recognition is doubtless acknowledged by all informed persons. Yet the desire occasionally seems to intrude itself. One of Mott's warm friends who was behind the scenes at the Amsterdam Assembly of the World Council of Churches, when Dr. Mott was made the only Honorary President of that Council, wrote the author as follows:

Egotism is inseparable from all personality and in the form of self-confidence is essential to leadership. Mott has that kind of egotism, for he has been a superb leader, but having been a leader in nearly every enterprise he has touched, and having laid the earlier foundations for the World Council of Churches, he deserved to be made Honorary President. When the proposal was broached to him he said: "Tell them I shrank from it, but I will take it." This remark reflected the blending of genuine humility with a warrior's pleasure in receiving a medal of honor.

In the raising and use of money there are striking resemblances and differences between St. Paul and Dr. Mott. They both treat giving as a spiritual matter. Paul terms giving a "grace," and Mott says that solicitation of a gift is a "truly spiritual service" to the giver, and should mean "confronting him with the Divine Figure of Jesus Christ."

The basic motive to which Paul appealed was the desire to emulate our Lord, "who, though he was rich, yet for your sakes he became poor." As a secondary motive Paul urged the Corinthians not to be outdone by the prompt generosity of the Achaian Christians, and he played upon their pride by telling the Corinthians he had praised their liberality to the disciples in Macedonia.

Mott likewise has generally appealed to the motive of stewardship and loyalty to the Master. As a secondary motive he has sometimes appealed to local pride, the ambition not to be outdone by a rival city, or organization. He has also raised the level

of individual donations by securing a large initial pledge which was conditional upon being matched by other donors of a like amount. Prominent in Mott's solicitation is the appeal to meet large and rewarding opportunities. Paul never received a salary, so far as we know, and Mott has never taken either salary or expense allowance from the organizations he has served.

Two of the most striking differences between the two men as to money raising are in regard to the objects served and the amounts secured.

So far as the record goes, the only object for which Paul solicited funds was for the relief of the brethren in Judea. There seems to have been no occasion for him to seek gifts for buildings, salaries, publications, conventions, leader-training conferences, or work on behalf of either soldiers or prisoners of war. The churches appear to have cared for all their local needs, even from the beginning, and there is no record of Paul's having to help meet the traveling expenses of the delegates to the Jerusalem Conference. His own traveling expenses were probably met by his earnings as a tent maker, and the hospitality of local believers. Well-to-do friends like Barnabas, however, may have helped defray the expenses of Paul and associates like Timothy and Titus.

In contrast with Paul, Mott has raised large sums for all the objects listed above, and the evidence presented in previous chapters conclusively proves that without such funds the value of his service to the Kingdom of God would have been disastrously reduced. This contrast in reference to the raising and use of money throws into relief the fact that in this respect, as in others, St. Paul and Mott were the children of their age.

The Apostle and John Mott were both missionaries to the whole accessible civilized world of their respective eras. Both of them could appropriate John Wesley's motto, "The world is my parish," and both of them traveled prodigiously to reach all parts of the parish. The Apostle's travel was the more remarkable because it had to be done under such formidable handicaps, by means of tiny, precarious sailing vessels, when he did not go afoot. These are a striking contrast to the swift, dependable steamships,

railways, automobiles, and airplanes which have been at Dr. Mott's disposal.

Furthermore, St. Paul's missionary career was hardly half as long as Mott's and his tours were interrupted by repeated shipwrecks, floggings, imprisonments, and stonings, from all of which Mott has been spared. Again, although the Apostle covered most of the civilized Roman Empire, that area was only a fraction as large as the eighty-three countries visited by Dr. Mott.

St. Paul was an intellectual giant with a mind so penetrating and original that he may be called the Plato of Christian theology. From the reservoirs of his letters preachers through the centuries have drawn their messages and theologians their systems. It goes without saying that Mott has shown no comparable intellectual power. His genius has lain, not in the realm of profound, abstract ideas but in that of concrete human relations and organizations. He has deeply affected individual men by virtue of his gifts as an evangelist, and great bodies of men by virtue of his "administrative imagination," his world-wide vision, and his organizing genius.

St. Paul expounded his faith at length, especially in the letter to the Romans, but the heart of it was a vital and unshakable belief in Jesus Christ and in the mystical unity of all disciples in his Body, the Church. How closely Mott has derived his essential faith from Paul is indicated by the frequency with which he refers to "Jesus Christ, the ever-living and all-sufficient Lord and Savior." The simplicity and rugged strength of Mott's faith have been dramatically brought out by Dr. Henry Nelson Wieman in an article he wrote for *The Christian Century* of October 15, 1930:

Once I met him [Mott] for two days. It was the only close contact I ever had with him. During those days he did something magnificent, yet so subtle that those of us present never saw it until weeks and months had passed and we had opportunity to reflect upon it. When I think of it now a little shiver goes up my spine.

He had gathered a group of young religious radicals together to have them discuss religious questions. He thought something would come of it. Perhaps something did. He sat in the midst of them and listened to them discuss. He said very little himself. He had raised

the money to pay the expenses of getting them together. He had no axe to grind. He simply wanted to help them to help one another.

He listened as these young men criticized and questioned the deepest convictions of his life, convictions that had sustained him when he went through the night and the flood, convictions on which he had built his life and achieved the tremendous things which all the world knows. These young men took these beliefs, handled them and dandled them and thought rather lightly of them and wanted to know whether they meant anything anyway.

These young men had never been through the night and the flood. They had never caught the whole world in their arms and struggled to carry it like a wounded brother "to the foot of the cross."

John R. Mott listened and said very little. He was very patient, very kind. The bright young men said smart things, keen things. When occasionally he spoke they showed him where he was wrong. He never argued. Never once did the slightest note of irritation come into his voice or manner.

At the end, just before we parted, he spoke briefly. He thanked us for coming and for our participation and then stated again those simple convictions which had carried him through the great labor of his life, up the long mountain, through the dark sea. But he was not trying to persuade us. He was not arguing with us. He was scarcely talking to us. He was simply stating what he had so often stated, the simple faith by which he lived.

Then he went away with that calm, unhasting step, with that manner that seems never ruffled, never excited, never anxious.

There is something like the mountains and the sea in John R. Mott. He will always be the same, very simple and a bit sublime.

Both St. Paul and Dr. Mott were laymen—ordained by God, and not by man, to their sacred ministry. They nobly symbolized the priesthood of all believers. There was an almost dramatic irony in the historic scene at Amsterdam when John R. Mott, a layman, was elected the Honorary President of the World Council of Churches by an Assembly in which bishops, archbishops and other divines greatly predominated.

Neither St. Paul nor Dr. Mott is commonly thought of as a psychologist, yet both of them have shown deep insight into the springs of human conduct. Dr. Gregory Zilboorg, associate professor of psychiatry at New York State University Medical College, says: "There is profound psychological truth in St. Paul's assertion that 'sin by commandment might become exceeding sinful'"; and

"no psychologist of modern times has put before us more explicitly or more poignantly" the "paradox of man's psychology" which leads him to sin knowingly all the more when a thing is forbidden.¹

Dr. Mott's addresses to college students, such as that on "Temptation," likewise show such realistic insight into the conflicting good and evil impulses of youth that thousands of them have been moved to repent and turn to the Christian life.

The religious foundations available for St. Paul to build on were notably narrow as compared with those available to Mott. Where there were Jewish settlements, the Apostle could build on Jewish beliefs and Scriptures, even though his revolutionary message generally brought the wrath of the Jewish leaders upon his head. In Greek and Roman communities, he could avail himself of the teachings of their sages. Dr. Mott, on the other hand, had far wider and more advantageous foundations upon which to build. In Christendom, they consisted of the ancient Christian churches and educational institutions, and the Christian and Biblical elements interfused into their culture, while in the non-Christian world, these foundations consisted of the vigorous younger Christian churches, schools, welfare institutions, and literature created by thousands of missionaries and Christian nationals.

Organizationally, St. Paul's labors resulted in the incipient churches composed of loosely organized groups of believers who were gradually drawn into international fellowship by the letters and visits of St. Paul and his associates, and by the donations sent by the believers in the Greek world to the impoverished believers in Judea.

Dr. Mott's labors resulted in far more massive and close-knit organizations. During the first two decades of his ministry he created the world-wide pyramid of local and national Christian Associations, which were united in the World's Student Christian Federation or in the World Alliance of Y.M.C.A.'s. Simultaneously, the youth led to Christ by Mott's evangelism became communicants in one or another branch of the Christian Church. During the period after 1910, Mott's missionary efforts were con-

¹ *New York Times Magazine*, September 7, 1952, p. 40.

centrated on federating the foreign mission agencies of the West with the Younger Churches, first, in the form of national councils, and then into the world-wide International Missionary Council.

Optimism, rooted in the character of God, marks the messages of both St. Paul and Dr. Mott. It was to the Corinthian children in Christ who had betrayed Paul's confidence that he wrote, "Love bears all things, hopes all things; love never fails"; and as his ground of hope, he declared, "If God is for us, who can be against us?" Mott has had to endure none of the persecution or physical hardships that St. Paul endured; but Mott has certainly borne heavy burdens for many organizations and for individuals, and has been the target of bitter criticism. He has had to suffer the wrecking of much of the Christian structure in China and Eastern Europe. Yet none of his intimates has reported hearing him ask for pity, admit defeat, or utter a hopeless word. His hope, like the Apostle's, has been buttressed by faith and love. The dominant note in the address delivered by Mott at the opening of the Amsterdam Assembly of the World Council of Churches was defiant hope, and in the peroration of that address he not only justified "higher hope than ever" at "one of the most fateful moments of the life of the World," but summoned all Christians to a daring advance. Here are his words:

Then with all of you here assembled, I remind myself of the solemn yet hopeful aphorism, that man's extremity is God's opportunity. No one among us will deny that the present the world over is a time of man's extremity. When has there been a time like it? Why should we not accept with unmistakable conviction the other part of this vital aphorism that it is God's design to utilize this opportunity?

Again, we should have higher hope than ever as we realize that never before have there been so many Christians who have had an authentic experience of the adequacy of Christ.

I venture to predict that as this Amsterdam Conference unfolds it will remind us increasingly of open doors, no matter in what direction we look. I have never known such a time of open doors. I would find it impossible to mention a door which I honestly think and believe—note my language—is closed today to the friendly and constructive ministry of Jesus. "Knock and it shall be opened unto you!"

Then again let us not overlook the solemn fact that the cause of

world-wide Christian missions and of the Christian Church in other relations is now called upon to face the greatest concentration of major unsolved problems that we have ever been called upon to confront. In this connection let us all take heart from the words of Martin Luther who bore testimony that "before every great opportunity God sent to me some special trial."

Above all, the reasons why my heart beats high with hope in the present tragic and meaningful hour is the fact that we have a larger Christ. Notice, not a new Christ, for He is the same yesterday, today, and forever. Then in what sense is He larger? He is One other than all the rest—other than those ancient holy men among the Hindus; One other than Buddha and Mohammed; One other than Moses and St. Paul; yes, other than all the rest. There He stands among the fallen, strong among the weak, clean among the defiled, living among the dead—the Fountainhead of Vitality, the Generating Source of all the greatest and most profound changes that have taken place or ever will take place. He is indeed the Central Figure and Abounding Hope of our World Council of Churches.



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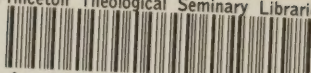
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